

THE ADVENT HERALD,

AND SIGNS OF THE TIMES REPORTER.

BEHOLD! THE BRIDGROOM COMETH!! GO YE OUT TO MEET HIM!!!

VOL. IX. NO. 14.

Boston, Wednesday, May 14, 1845.

WHOLE NO. 210.

THE ADVENT HERALD

IS PUBLISHED EVERY WEDNESDAY BY

J. V. HIMES,

AT NO. 14 DEVONSHIRE STREET, BOSTON.

J. V. Himes, S. Bliss, & A. Hale, Editors.

TERMS.—One Dollar per Volume, of 26 Numbers. Five Dollars for 6 Copies, Ten Dollars for 13 Copies.

All communications for the Advent Herald, or orders for Books or remittances, should be directed to "J. V. Himes, Boston, Mass.," post paid.

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DOW & JACKSON, PRINTERS.

Mutual Conference of Adventists at Albany.

In accordance with previous notice, this Conference assembled at the House of Prayer, in Grand street, at 9 A. M., April 29th, 1845. It was opened by singing, and a prayer by Bro. MILLER. The call for the Conference was then read by Brother HIMES; after which, WM. MILLER was appointed Chairman, *pro tem.*, and J. V. HIMES Secretary, *pro tem.*

Bro. HIMES then stated the objects for which the Conference had been called, viz., to consult together respecting the condition and wants of brethren in the several sections of the country;—that we may be better enabled to act in concert, and with more efficiency, in the promulgation of Gospel truths.

L. D. FLEMING and S. BLISS, were appointed a Committee to ascertain the names and places of residence of the several preachers and delegates present, as members of the Conference.

LIST OF MEMBERS OF THE CONFERENCE.

William Miller, Low Hampton, N. Y.
J. V. Himes, Boston, Mass.
N. N. Whiting, Williamsburg, N. Y.
Elon Galusha, Lockport, N. Y.
J. Litch, Philadelphia, Pa.
S. Bliss, Boston, Mass.
I. R. Gates, Baltimore, Md.
L. D. Fleming, Newark, N. J.
I. Adrian, Essex, Vt.
M. D. Stoddard, Hartford, Conn.
D. Cray, "
S. A. Beers, Sandy Hill, N. Y.
Charles Bennis, Burlington, Vt.
J. G. McMurray, Lansingburg, N. Y.
L. Delos Mansfield, Toronto, C. E.
Henry F. Hill, Genesee, N. Y.
J. H. Kent, Suffield, Conn.
J. C. Stoddard, Albany, N. Y.
N. Hitchcock, Oswego, N. Y.
S. C. Chandler, Ware, Mass.
I. H. Shipman, North Springfield, Vt.
R. Baker, Chicopee Falls, Mass.
M. Chandler, Sugar Hill, N. H.
A. M. Osgood, Newmarket, N. H.
P. Powell, Palmer, Mass.
Abram Baldwin, Massena, N. Y.
Walter Pratt, Southbridge, Mass.

E. Brewster, Norwith, Conn.
Henry Buckley, Addison, Vermont.
M. Bachelor, Pownal, "
Eben Dunbar, "
Sid. D. Ostrander, "
C. Manning, Fort Ann, N. Y.
J. C. Clark, Cornwall, "
S. Bracket, Southbridge, Mass.
John M. Smith, "
J. M. Britton, Westboro', "
J. Mills, Waterbury, Conn.
L. Kimball, Waterbury, Vermont.
Erastus Parker, "
W. P. Butler, "
E. P. Warrall, Philadelphia, Pa.
T. Sales, Middletown, (H. M.) N. Y.
M. G. Oakley, "
D. Taylor, Rouse's Point, N. Y.
H. Caswell, Herkimer, N. Y.
J. Vandercook, Waterford, N. Y.
H. Thayer, West Hawley, Mass.
C. R. Griggs, Brimfield, "
John Thompson, Albany, N. Y.
Byron North, "
Saul Pratt, "
Philip Burnap, "
Jabez Campbell, "
Henry Britten, "
Edwin Valentine, "
O. R. Fassett, Providence, R. I.
W. S. Campbell, Worcester, Mass.
Ira Fancher, Sandy Hill, N. Y.
C. B. Turner, East Randolph, Vt.
J. B. Knight, Jamestown, N. Y.

The Conference was then duly organized, by the appointment of

ELON GALUSHA, President.
S. BLISS,
O. R. FASSETT, } Secretaries.

A Committee of twelve was appointed, to concert and mature, for the action of the Conference, a plan of future operations, present a declaration of principles in the defence of which we have labored, and consult respecting our future association. The following are the names of the Committee, viz.,—
Bro. WM. MILLER, J. LITCH, N. N. WHITING, J. V. HIMES, S. BLISS, L. D. FLEMING, C. PARKER, H. CASWELL, I. R. GATES, I. H. SHIPMAN, P. POWELL, and ELON GALUSHA.

Voted—That the above Committee report to-morrow morning.

Voted—That the remainder of the day be devoted to a full and social interchange of thought, for the purpose of eliciting an expression of opinion on the part of the brethren, learning the condition of the cause in their several fields of labor, and consulting respecting future labors.

Bro. C. B. Turner (of East Randolph, Vt.) remarked, that his field of labor had been mostly in the northern part of the State of New York, in the vicinity of Lakes Ontario and Champlain, and the St. Lawrence river. He had been almost entirely deprived of the counsel of fellow-laborers, being in a section of the country little visited by them. He had heard of the extravagances at the East, but being thus isolated, they had not extended into that section. There are more or less Adventists scattered over those northern counties.

Bro. Joshua C. Clark (of Cornwall, N. Y.) spoke of his belief, for more than thirty years, of the

Lord's coming in his day. He was almost alone there in the faith, his wife being the only other Adventist in the place.

Bro. A. M. Osgood (of Newmarket, N. H.) gave a history of the cause in Portsmouth, N. H., where he had spent much of his time for the last six months, and very graphically described the progress of error in that section, and further east, with the desolating influences with which it had blighted some of the fairest fields of labor. He had been particularly impressed with the great change which had come over the spirit of those who had imbibed pernicious views, and the contrast there was between the spirit of such, and that of those who remained upon Gospel principles. The sisters there had taken a more determined stand against the extravagances than the brethren, and while it was true, that there are faithful men there, yet there are faithful women not a few. He said that the cause there demanded that this Conference should take a stand on true Gospel ground.

Bro. I. H. Shipman (of North Springfield, Vt.) gave an interesting account of the state of things in that State. As a general thing, the friends there are firm. They have had trials there, as well as in other places; but they are coming back to Bible ground. He dwelt upon the necessity of speaking with great kindness of those who differed from us, and of cultivating Christian affection.

It was then voted to adjourn to 2 o'clock, P. M. The conference was closed with the benediction.

AFTERNOON SESSION.

Prayer by Bro. C. B. Turner.

Bro. J. V. Himes gave a statement of the cause in Boston.

Bro. Isaac R. Gates gave a statement of the cause in Baltimore, which is presenting a more encouraging aspect. The brethren there have again rallied on the great principles for which we have contended, and intend to sustain their position to the end. Bro. G. also gave a brief and cheering account of the cause in the interior of Pennsylvania.

Bro. Litch spoke of the present state of the Advent congregations in Philadelphia. Although having gone through severe trials, yet they are again rallying on the old ground, with firmness of purpose, to sustain the great principles of the Advent to the end.

Bro. Parker (of Waterbury,) spoke encouragingly of the state of the cause in Vermont. The Adventists there mostly stand firm on the original ground.

Bro. Kimball, also from that State, gave testimony to the same, and stated that conversions had been the result of his own and others' labors in that field, within the last few months.

Bro. Mills (of Waterbury, Ct.) stated the desire of the brethren in that region, that Apostolic order and faith be introduced among us.

Bro. S. C. Chandler noticed the present standing of the Adventists in Cabotville, Mass., which was not encouraging on account of the seeds of Judaism there springing up, causing dissensions among brethren. The brethren in Hardwick and Ware, he

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(Identical with report in Morning Watch, May 5)

US SHUT DOOR

also stated, were much scattered; but they are now, in the strength of the great Head of the Church, becoming united in Bible truths. The brethren in those parts express a desire for the Advent congregations to unite under Apostolic order and discipline.

Bro. Hill (of Geneseo, N. Y.) represented the congregations in that vicinity, and also in Canandaigua. They have all passed through extreme trials; yet they are all firm in the faith, that the next great event for which to look, is the coming of Christ, and the restitution of all things spoken of by the holy Prophets.

Bro. Hitchcock (of Oswego, N. Y.) remarked, that the church there comprises about one hundred members, who are in good standing, and endeavoring to live holy lives, prepared to meet the Lord at any moment. The peculiar views and extravagant notions that have prevailed in the East, have not obtained there.

Bro. Powell (of Palmer, Mass.) stated that the labors of Bro. Miller, formerly, in his place, were abundantly blessed; and that there are some yet maintaining a firm and consistent faith, on the original ground. Schisms and extravagances have not obtained among them.

Bro. Pratt (of Southbridge, Mass.) remarked, that the brethren where he had travelled, are still waiting, and firm in the faith, that the Lord is indeed at the door.

It was then moved, that the ordination of Bro. Smith and Pratt, who had been presented as candidates, to be set apart for the work of the ministry, be attended to to-morrow evening. Conference adjourned to Wednesday, at 9, A. M.

In the evening, brother Litch lectured, with good effect, on the taking the kingdom of God from the carnal Jews, to be restored to the royal priesthood. An attentive and intelligent audience were present.

WEDNESDAY, APRIL 30—MORNING SESSION.

The Conference was opened by prayer and singing.

Bro. J. M. Smith, (of Southbridge, Mass.) gave an interesting account of the cause, connected with its peculiar trials since the commencement of the proclamation of the truth in that place. The different views that have obtained among some of the churches, have had a hearing there, without distracting them.

The Committee appointed to concert and mature a plan of future operations, for the action of the Conference, now being ready to report in part, introduced their report at this stage of the meeting, which was read, and received to be acted upon item by item. The preamble being again read, and a motion for its adoption made, after mature discussion, was received unanimously.

Conference adjourned by benediction, to 2 o'clock, P. M.

AFTERNOON SESSION.

Conference was opened by prayer, by Brother Henry F. Hill.

The action upon the Report of the Committee was resumed, and after some amendments, such parts as were maturely considered, were received unanimously, and then laid upon the table.

It was then voted, that a committee of five Elders be appointed, to examine the candidates who had been presented for the ministry. Bro. Himes, Litch, F. Fleming, Shipman, and Powell, were appointed said committee.

Conference closed till evening, by benediction.

EVENING SESSION.

After the usual exercises, Bro. Litch preached from Luke xiii. 24-29. Subject—No probation after the Advent. In closing his remarks, he addressed the candidates for ordination, on the impor-

tant responsibility devolving on them, in the work to which they were about to be set apart. He dwelt upon the necessity of a deep conviction of being called of God to the work, of possessing an experimental knowledge of the way of salvation, of a deep-toned and practical piety, and of studious research, and an intimate acquaintance with the Scriptures of truth,—the source and foundation of all their messages of love and mercy.

The following brethren were then duly set apart for the Gospel ministry, by prayer and the laying on of hands, viz., J. M. Smith, of Southbridge, Mass.; Walter Pratt, Southbridge, Mass.; O. R. Fassett, Providence, R. I.; S. W. Britton, Westboro', Mass.; C. R. Griggs, Brimfield, Mass.

Meeting closed by benediction.

THURSDAY, MAY 1—MORNING SESSION.

Conference commenced, the President not being present, Bro. J. V. Himes was appointed President *pro tem*.

Prayer by Bro. I. H. Shipman.

Voted—That a circular address be sent forth with the proceedings of this meeting, in a pamphlet form, for the comfort and strengthening of the brethren scattered abroad.

Voted—That a committee of five, viz., Brethren Miller, Litch, Galusha, Whiting, and Bliss, be appointed to prepare said Circular, and present it for the action of this Conference.

At this stage of the meeting, the Committee introduced the remainder of the Report for the action of the Conference.

After mature deliberation, and a free interchange of sentiment, the entire Report was adopted, without a dissenting voice.

REPORT OF THE COMMITTEE.

To the Conference in session now at Albany:

Your Committee appointed for the purpose of taking into consideration the great principles upon which we can unite and act in advancing the cause of truth, for the edification of the body of Christ, the salvation of souls, and the preparation of man for the near Advent of the Savior, submit the following report:

In view of the many conflicting opinions, unscriptural views leading to unseemly practices, and the sad divisions which have been thereby caused by some professing to be Adventists, we deem it incumbent upon us to declare to the world, our belief that the Scriptures teach, among others, the following

IMPORTANT TRUTHS.

1st. That the heavens and earth which are now, by the word of God, are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. That the day of the Lord will come as a thief in the night, in the which the heavens will pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burned up. That the Lord will create new heavens and a new earth, wherein dwelleth righteousness—that is, the righteous—will for ever dwell. And that the kingdom and dominion under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.

[2 Pet. iii. 7, 10, 13; Dan. vii. 27.]

2d. That there are but two Advents or appearances of the Savior to this earth. That both are personal and visible. That the first took place in the days of Herod, when He was conceived of the Holy Ghost, born of the Virgin Mary, went about doing good, suffered on the cross, the just for the unjust, died, was buried, rose again the third day, the first fruits of them that slept, and ascended into the heavens, which must receive him until the times of the restitution of all things, spoken of by the mouth of all the holy prophets. That the second coming or appearing will take place when he shall descend from heaven at the sounding of the last trumpet, to give his people rest, being revealed from heaven in flaming fire, taking vengeance on them that know not God and obey not the gospel. And that he will judge the quick and the dead at his appearing and kingdom.

[aHeb. ix. 28. bActs i. 9, 11. cMatt. ii. 1. dMatt. i. 18. eMatt. i. 25. fMatt. xi. 5. g1 Pet. iii. 18. hLuke xxiii. 46. iLuke xxiii. 53. j1 Cor. xv. 4. kLuke xxiv. 51. lActs iii. 21. m1 Thess. iv. 16, 17; 1 Cor. xv. 52. n2 Thess. i. 7, 8. o2 Tim. iv. 1.]

3d. That the second coming or appearing is indicated to be now emphatically nigh, even at the doors, by the chronology of the prophetic periods, the fulfilment of prophecy, and the signs of the times. And that this truth should be preached both to saints and sinners, that the first may rejoice knowing their redemption draweth nigh, and the last be warned to flee from the wrath to come before the Master of the house shall rise up and shut to the door.

[aMatt. xxiv. 33. bDan. vii. 25; viii. 14; ix. 24; xii. 7, 11, 12; Rev. ix. 10, 15; xi. 2, 3; xii. 6, 14; xiii. 5. cDaniel ii. vii. viii. ix. xi. and xii. chaps. Rev. ix. xii. xiii. xiv. and xvii. dMatt. xxiv. 29; Luke xxi. 25, 26; eLuke xxi. 28; 1 Thess. iv. 18. f2 Cor. v. 11. gLuke xiii. 24, 25.]

4th. That the condition of salvation is repentance toward God, and faith in our Lord Jesus Christ. And that those who have repentance and faith, will live soberly and righteously and godly in this present world, looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ.

[aActs xx. 21; Mark i. 15. bTitus ii. 11-13.]

5th. That there will be a resurrection of the bodies of all the dead, both of the just and unjust. That those who are Christ's will be raised at his coming. That the rest of the dead will not live again until after a thousand years. And that the saints shall not all sleep, but shall be changed in the twinkling of an eye at the last trumpet.

[aJohn v. 28, 29. bActs xxiv. 15. c1 Cor. xv. 23. dRev. xx. 5. e1 Cor. xv. 51, 52.]

6th. That the only Millennium taught in the word of God is the thousand years which is to intervene between the first resurrection and that of the rest of the dead, as inculcated in the 20th of Revelation. And that the various portions of Scripture which refer to the Millennial state, are to have their fulfilment after the resurrection of all the saints who sleep in Jesus.

[aRev. xx. 2-7. bIsa. xi; xxxv. 1, 2, 5-10; lxxv. 17-25.]

7th. That the promises that Abraham should be the heir of the world was not to him, or to his seed, through the law, but through the righteousness of faith. That they are not all Israel which are of Israel. That there is no difference under the Gospel dispensation between Jew and Gentile. That the middle wall of partition that was between them is broken down, no more to be rebuilt. That God will render to every man according to his deeds. That if we are Christ's, then are we Abraham's seed, and heirs according to the promise. And that the only restoration of Israel, yet future, is the restoration of the saints to the earth, created anew, when God shall open the graves of those descendants of Abraham who died in faith, without receiving the promise, with the believing Gentiles, who have been grafted in with them into the same olive tree—and shall cause them to come up out of their graves, and bring them, with the living, who are changed, into the land of Israel.

[aRom. iv. 13. bRom. ix. 6. cRom. x. 12. dEph. ii. 14, 15. eRom. ii. 6. fGal. iii. 29. gEzek. xxxvii. 12; Heb. xi. 12, 13; Rom. xi. 17; John v. 28, 29]

8th. That there is no promise of this world's conversion. That the Horn of Papacy will war with the saints, and prevail against them, until the Ancient of Days shall come, and judgment be given to the saints of the Most High, and the time come that the saints possess the kingdom. That the children of the kingdom, and the children of the wicked one will continue together until the end of the world, when all things that offend shall be gathered out of the kingdom, and the righteous shall shine forth as the sun in the kingdom of their Father. That the Man of Sin will only be destroyed by the brightness of Christ's coming. And that the nations of those which are saved, and redeemed to God by the blood of Christ, out of every kindred, and tongue, and people, and nation, will be made kings and priests unto God, to reign for ever on the earth.

[aMatt. xxiv. 14. bDan. vii. 21, 22. cMatt. xiii. 37-43. d2 Thess. ii. 8. eRev. v. 9, 10; xxi. 24.]

9th. That it is the duty of the ministers of the Word, to continue in the work of preaching the Gospel to every creature, even unto the end, *a*—calling upon them to repent, in view of the fact, that the kingdom of heaven is at hand, *b*—that their sins may be blotted out, when the times of refreshing shall come from the presence of the Lord. *c*

[aMatt. xxviii. 19, 20. bRev. xiv. 7. cActs iii. 19, 20]

And 10th. That the departed saints do not enter their inheritance, or receive their crowns at death *a* That they without us cannot be made perfect. *b* That their inheritance, incorruptible and undefiled, and that fadeth not away, is reserved in heaven, ready to be revealed in the last time. *c* That there are laid up for them and us crowns of righteousness, which the Lord the righteous Judge shall give at the day of Christ to all that love his appearing. *d* That they will only be satisfied when they awake in Christ's likeness. *e* And that when the Son of Man shall come in his glory and all the holy angels with him, the King will say to those on his right hand, come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. *f* Then they shall be equal to the angels, being the children of God and of the resurrection. *g*

[aDan. xii. 13; Rev. vi. 9—11; Rom. viii. 22, 23. bHeb. xi. 40. c1 Peter i. 4, 5. d2 Tim. iv. 8. ePsa. xvii. 15. fMatt. xxv. 34. gLuke xx. 36.]

ASSOCIATED ACTION.

We are induced from present circumstances, affecting our spiritual interests, to present for your consideration a few ideas touching associated action. Order is heaven's first law. All things emanating from God, are constituted on principles of perfect order. The New Testament rules for the government of the church, we regard as binding on the whole brotherhood of Christ. No circumstances can justify us in departing from the usages established by Christ and his Apostles.

We regard any congregation of believers who habitually assemble for the worship of God and the due observance of the gospel ordinances, as a church of Christ. As such, it is an independent body, accountable only to the great Head of the Church. To all such, we recommend a careful examination of the Scriptures, and the adoption of such principles of association and order, as are in accordance therewith, that they may enjoy the advantages of that church relation which Christ has instituted.

PLAN OF OPERATIONS.

In the midst of our disappointed hopes of seeing the King of Glory, and being made like him; and still finding ourselves in a world of sin, snares and death, the question forces itself upon us,

What now is our work?

To us it seems clear that our first work is to make straight paths for our feet, lest that which is lame be turned out of the way. We are in duty bound to give the household meat in due season; and to build ourselves up on our most holy faith. While doing this we are to continue in obedience to the great commission to preach the gospel to every creature—so long as the love of Christ dwells in us, it will constrain us. We shall not be released while in our present state, from our obligations to be "workers together with God," in saving those for whom the Redeemer died. It is evident that the duty, which of right devolves on every minister of the gospel, of proclaiming the hour of God's judgment, is, if performed at all, to be done by those who are convinced of its truth. Shall we continue to do it, or shall it be left undone? And if we continue to work in this peculiar department of the Lord's vineyard, what system of operations shall we adopt for carrying forward our work? On this point we feel that we have need of great wisdom and prudence. In sounding the alarm through the length and breadth of the land, and awakening a general interest on the subject of the Lord's speedy coming, and its kindred doctrines, our campmeetings have been of incalculable importance, and in many instances have accomplished much good. But that peculiar work seems to have been performed, and a new aspect presents itself. What we now do must be done more by dint of persevering and determined effort, than by moving the masses of community.

We would therefore advise that our mode of operation, in this respect, be varied so as to meet the exigencies of the times, and are of the opinion that our campmeetings, except in particular cases, where the brethren deem it will advance the cause, should

be dispensed with for the present, and our energies expended by visiting the towns and villages, and in some convenient place giving courses of lectures, and holding series of conferences. By this we think our means could be better husbanded, and fewer laborers could carry on the meetings, and thus a wider field be occupied.

We would also take the liberty of urging the importance of a wider circulation of our books and periodicals. These have been, and may still be the means of great good to the community; and many may thus yet be reached, who have not listened to the public lectures. Especially is it important at the present time, to spread widely those which relate particularly to the personal appearing of Christ, the resurrection of the body, the return of the Jews, &c. The third number of the "Advent Shield," we regard as being at present a most timely work, and hope none will fail to read and circulate it in their neighborhoods. So also, on the subject of the Jews' return, permit us to recommend a work entitled "Israel and the Holy Land," by Henry Dana Ward.

Nor can we think ourselves justified in neglecting Sabbath Schools and Bible class instruction. We would suggest to each congregation the necessity of opening a Sabbath School for the benefit of at least their own children, and as many more as can be induced to attend. If the beginning is small, perseverance will accomplish the object. A series of questions on the book of Daniel has already been published, and will be found full of interest as a class-book. Other suitable works will be forthcoming as may be necessary.

In all our labors we cannot be too deeply impressed with the sentiments of Paul, addressed to Timothy, his son in the gospel. "The servant of the Lord must not strive, but be gentle toward all men, apt to teach, patient, in meekness instructing those who oppose themselves, if God peradventure may give them repentance to the acknowledging of the truth, and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will."

In conclusion, permit us to add the following resolutions:—

Resolved, That this Conference, while it sympathizes with every Scriptural effort to save men from sin, and prepare them, by grace, for the Kingdom of God,—and while it bids God speed to the publication of the Gospel to every creature in the world,—yet it feels bound by the most solemn considerations possible, to oppose, to the utmost of its power, that fatal and delusive doctrine of modern days—viz., that the Scriptures warrant the belief—or even hope—that before the second, glorious, and personal appearing of Christ, to glorify his saints, and renew the earth,—the world, or even a majority of it, will be converted to Christ. And 1st. We deem it *anti-Scriptural*—opposed to all that class of Scriptures, which represent the Church as in a state of warfare and suffering, until her deliverer, Christ, comes,—all those Scriptures which declare the co-existence, and mingling of the righteous and wicked, even to the end of the world,—all those passages which represent the continuance of the Man of Sin—the Little Horn of the Fourth Beast in Daniel's vision—the great Dragon power, &c., as existing till the personal advent of the Savior, to destroy them that destroy the earth, and to reward his saints. 2d. We deem it dangerous to the eternal interests of men.—It holds out to them the hope, that a period more conducive to piety than the present is before them; thus inducing, however unintentionally, the sinner to defer immediate repentance, and encouraging professors to wait for a more favorable opportunity to expend their energies for saving sinners, both at home and abroad. And finally, its direct influence is, to put far off the second advent of the Savior, and thus lull the world into a state of carelessness, with respect to an immediate preparation for the event.—There can be no Millennium until the first Resurrection—the Resurrection of the Just.

Resolved, That we consider the doctrine of the restoration of the natural Jews, as a nation, either before or after the second advent of Christ, as heirs and inheritors of the land of Canaan, as subversive of the whole Gospel system, by raising up what Christ has broken down—viz., the middle wall of partition between the Jew and Gentile. It contradicts those declarations of the New Testament which assert "there is no difference between the Jew and the Greek,"—that "the promise that he shall be heir of the world was not to Abraham and his seed through the law, but through the righte-

ousness of faith,"—and that "there is neither Jew nor Gentile, bond nor free, male nor female," but that "if we are Christ's, then are we Abraham's seed, and heirs according to promise." For this Judaizing doctrine claims there is a difference between the Jew and the Greek,—that the children of the flesh are accounted for the seed,—that there still is the distinction of Jew and Gentile,—that we do henceforth know men after the flesh, &c. We feel bound, therefore, as we value the fundamental principles of the Gospel, to enter our most solemn protest against all such teachings,—and in our public services we will endeavor to meet, in the spirit of love and meekness, this error, and expose its gross absurdity; while, at the same time, we will proclaim to all, both Jew and Gentile, the message found in the commission given by the Great Head of the Church—"He that believeth and is baptized shall be saved, and he that believeth not shall be damned." And, "Whosoever calleth upon the name of the Lord shall be saved."

Whereas, in every great religious movement, there have been among the wise and sober-minded advocates of the truth, others who have risen up, striving about words to no profit, but to the subverting of the hearers, making great pretensions to special illumination, indulging in many evil practices, creeping into houses and leading captive silly women, laden with sins, led away with divers lusts, ever learning and never able to come to the knowledge of the truth, men of corrupt minds and reprobate concerning the faith, who will not endure sound doctrine, but after their own lusts heap to themselves teachers having itching ears, turning their ears away from the truth, and turning unto fables, and who walk disorderly, working not at all, but are busy-bodies, for the cause of whom the way of truth is evil spoken of; and whereas, in connection with the doctrine of Christ's near appearing, as in all previous religious movements, some of this class have risen up, calling themselves Adventists, teaching for doctrines that with which we can have no sympathy or fellowship, with many unseemly practices, whereby the word of God has been dishonored, and the doctrine of Christ's appearing brought into contempt; therefore—

Resolved, That we can have no sympathy or fellowship with those things which have only a show of wisdom in will-worship and neglecting of the body, after the commandments and doctrines of men. That we have no fellowship with any of the *new tests* as conditions of salvation, in addition to repentance toward God, and faith in our Lord Jesus Christ, and a looking for and loving his appearing. That we have no fellowship for Jewish fables and commandments of men, that turn from the truth, or for any of the distinctive characteristics of modern Judaism. And that the act of promiscuous feet-washing and the salutation kiss, as practiced by some professing Adventists as religious ceremonies, sitting on the floor as an act of voluntary humility, shaving the head to humble one's self, and acting like children in understanding, are not only unscriptural, but subversive,—if persevered in,—of purity and morality.

And, whereas, our congregations have suffered greatly from persons who have called themselves to the ministry and taught errors, and by smooth words and fair speeches have deceived the hearts of the simple, and led them astray; therefore—

Resolved, That we recommend to our brethren to encourage those men only who give evidence that they are called of God to the work, who are of good behavior, who abstain from all appearance of evil, who are vigilant, sober, apt to teach, not greedy of filthy lucre, no brawlers, not covetous, men who will teach the unadulterated word of God, and by manifestation of the truth, commend themselves to every man's conscience in the sight of God.

(Signed in behalf of the Committee)

WILLIAM MILLER, Chairman.

Bro. C. B. Turner, of East Randolph, Vt., here stated, that he had labored under some embarrassment, from his name; and he begged that he might not be confounded with Joseph Turner, of the State of Maine.

It was then **Resolved**, That the publishers of the different Advent papers be requested to insert these proceedings in their columns.

The business of the Conference being closed, the President arose, and congratulated the members on the goodly number of brethren assembled from different and remote fields of labor,—the Christian

feeling which had characterized their deliberations, and the harmonious and unanimous results at which they had arrived. These he regarded as an indication that God had been with us. The various extravagances which have prevailed in some places, he remarked, might be accounted for, from the disappointed expectations of some, the excitement through which they had passed, and their consequent desire to ascertain the cause. He exhorted the brethren to be kind and conciliatory in language to, and concerning those who differ from them,—to use soft words, and hard arguments. If we think others wrong in doctrine and practice, speak *freely and definitely* of that wrong, by pointing out the particular evils, and endeavoring to correct them, without indulging in sweeping denunciations. While we prominently present the doctrine of the speedy and personal coming of Christ, he exhorted the brethren not to be unmindful of other important Bible truths, and urged the necessity of dwelling, frequently and earnestly, on the importance of personal holiness, and the every-day duties of Christian life. He said he was glad to find in one of the resolutions, which had been passed by the Conference, a quotation of that text which enjoins, that the servant of the Lord should be "*no brawler*." He dwelt upon the importance of securing, as far as practicable, pastoral services for the different congregations, not with a view to restrict brethren to isolated fields, but allowing them, as circumstances demand, to act as evangelists. And, commending the members to God, and the good word of his grace, which is able to build them up, and give them an inheritance with the sanctified, he took his leave.

The Conference was then closed by prayer by Brother Miller.

ELON GALUSHA, President.

S. BLISS,
O. R. FASSETT, } Secretaries.

Thus harmoniously terminated a Conference, congregated under circumstances of peculiar interest, and in view of many conflicting opinions, with great forebodings as to the result. The members had come together, representing an extent of country from beyond Buffalo on the west, to the eastern section of New Hampshire, and from Maryland on the south, to Canada on the north. With no devised plan of operation, fully sensible of the distracted state of the cause, and many jealous as to its final issue, they assembled as did the apostles of old, to counsel and advise with each other respecting the welfare of our common Israel. They felt that they were in the presence of their God, and that the eyes of thousands of brethren, whom they represented, were upon their deliberations, and thousands of hearts palpitating with strong emotions, in suspense as to the result. The best of feeling, however, prevailed, and great calmness and patience characterized their deliberations. Every thing adopted by the Conference was carefully examined in full meeting, and each separate item unanimously received, and then the whole, without a dissenting voice. So unexpected a result calls forth our deepest gratitude. Brethren, previously strangers, from opposite fields of labor, and with sectional prejudices, have become acquainted with each other, have had those prejudices removed, have received renewed confidence in the numbers, piety, intelligence, and worth of their brethren, and have returned to their several fields of labor, greatly strengthened and encouraged to renewed exertion in the Master's service. May Heaven's blessings follow each and all, until we meet in the Kingdom.

ADDRESS TO THE BRETHREN SCATTERED ABROAD.

The present state of our faith and hope, with the severe trials which many of us experience, call for

much brotherly love, forbearance, patience, and prayer. No cause, be it ever so holy, can exist in this present world, without its attendant evils. Therefore, it becomes necessary for all who are connected with this cause, to exercise great charity; for charity covers a multitude of sins.

The cause we advocate calls upon all men to read the Word of God, and to reason, judge, compare, and digest for themselves. This is certainly right, and is the privilege of all rational members of the community. Yet this very liberty may become a stumbling-block to many, and, without charity, be the means of scattering, dividing, and causing contention among brethren. Human nature is such, that those who are governed by a desire to rule over others, will seize the reins, and think all must bow to their decision; while others will think such unfit for the station they assume. James foresaw the evils under which we labor, and gives us a caution in his 3d chapter, to which we do well to take heed. Our present difficulties arise more from the multiplicity of masters and leaders among us, (some of whom are governed by carnal motives,) than from any want of light. The Word of God affords light enough to guide us in all cases, "that the man of God may be perfect, thoroughly furnished unto every good work." But among the thousand and one expositions of Scripture, which are every day being palmed upon us, some of them at least, must be wrong. Many of them are so weak and silly, that they bring a stigma on the blessed Book, confuse the mind of the inquirer after truth, and divide the children of God.

To remedy this evil, we must learn to judge men and principles by their fruits, and not be too hasty in receiving the expositions which may be presented by every pretender to wisdom and sanctity. Any exposition of Scripture which conflicts with other texts must be spurious. Any man whose object is to obtain followers must be avoided. Whatever produces envy and strife, brethren, is of the devil; and we must resist his temptations in their beginning. If God has been with us from the commencement of our illumination respecting the hope of His glorious appearing, shall we abandon the truth wherein our souls have been comforted, and our brotherly love established, for fables? We ought to be careful, lest we grieve the Holy Spirit. How did we receive this doctrine at first? Was it not by searching the word of God? and a careful comparison of Scripture with Scripture? Yes: our faith did not rest on the word of man. We then required chapter and verse, or we would not believe. Why should we leave our former rule of faith to follow the vain and changing opinions of men? Some are neglecting the lamp, and are seeking to walk by sparks of their own kindling. There is a propensity in many to make all prophecy apply to our time and country. Others have split on this rock. Some of the best writers and commentators have thus erred. They have in many instances considered themselves, their sect, or their nation as the peculiar favorites of heaven; and have therefore often failed to apply prophecy aright. An Englishman writing on prophecy, will make the English territory the principal place of action—the Frenchman, France—the German, Germany—and an American, the United States. So it is with all sectarians. When minds are contracted by selfishness and bigotry, they lose sight of the glory of God, and his word, and seek only their own glory. On the other hand, they neglect, if they do not actually reject, such part of the oracles of God as militate against their views, and rush headlong into error. If we are thus liable to be deceived by the cunning craftiness of men, we ought to be cautious how we are led by every fanciful interpretation of Scripture. Let us be more wary, and like the noble Bereans, search the Scriptures daily, to see whether these things are so. Then, if we err, we shall have the consolation that we have made a careful examination of the subject, and that the error was one of the head, and not of the heart. Christians should receive no evidence, but the testimony of God, as a ground of faith.

We are commanded to be sober and hope to the end, for that grace which is to be brought unto us at the revelation of Jesus Christ. Our disappointment as to the time should have no effect upon our hope. We know that Christ has not yet been revealed, and the object of our hope is yet in the future. Therefore, if we believe in God's word, as we profess, we ought to be thankful for the trial of our faith.

We shall not have to wait long for the glorious appearing of Christ. Therefore, let us lift up our

heads and rejoice, knowing that our redemption draweth nigh. We regret to see any impatience manifested among the friends of Jesus. God is now trying our graces. How solemn the thought, that any should lose the crown when near the goal. Let us arise, shake off our dullness, redouble our diligence, let all the world know there is such a grace as Christian perseverance, and let all see, that we are truly seeking a better country. Can it be possible, after we have run well for a season, loved the appearing of Jesus, come to a time when we must expect him, and should be ready to cast ourselves into his arms, that we should go back, or again strike hands with a thoughtless world? May God forbid! Let us then go forward. It is death to go back: to go forward can be no more.

We are pained to see a disposition to murmur against those who have been pioneers in the war,—who have sacrificed all earthly considerations, to support a truth so unpopular as the second advent and personal reign of Jesus Christ.

Brethren, shun such as cause divisions among very friends. Remember the admonition of James, "Grudge not one against another, brethren, lest ye be condemned: behold the Judge standeth at the door." We see by this rule, that when a brother loses his fellowship for the saints, he is certainly in darkness. We must be careful not to follow what he may term "light." Love for brethren, is a test of our interest in Christ, without which all gifts and works are like sounding brass and a tinkling cymbal. Let us cultivate with peculiar care, this loveliest of all Christian graces, and frown on the man who attempts to cause division. "Offences must needs come, but woe to that man by whom the offence cometh." What can we say more, to stir up your pure minds by way of remembrance?

We would, therefore, recommend more study of the Scriptures and less writing, and that we be careful not to submit to public inspection, mere speculations until they are closely scrutinized by some judicious friend. Thus we shall avoid many errors. We should always be more jealous of ourselves than of others. Self-love is the strongest, most dangerous and deceitful foe that we meet in our Christian warfare. We have arrived at a period of deep interest and peril. It is interesting, because the evidence of the Savior being at the door is plain, so that no sincere student of prophecy can be at a loss to know that that day, for which all other days were made, is near. How interesting to live in expectation of the day which patriarchs, prophets and apostles desired to see; but died without the sight! Persecution and death lose their sting, in prospect of the coming Conqueror, who hath engaged to put all enemies under his feet. We need not murmur; for in this our day, God will bring to pass this act, this (to the worldly man) strange act, for which all the weary saints, for six thousand years, have looked and prayed. We entreat you to hold fast the confidence which you have had in the word of God, unto the end. "Yet a little while, and he that shall come will come, and will not tarry." "Here is the patience and the faith of the saints." "Be ye also patient; stablish your hearts, for the coming of the Lord draweth nigh."

WM. MILLER, Chairman of Committee.

LETTER FROM BRO. ROBEY.

DEAR BRO. HIMES.—Thanks be to God that he ever put his spirit into the hearts of his servants to study the writings of his holy prophets, and that he hath given them wisdom and understanding that they might know and declare to a dreaming world that the consummation of all things is at hand. I have great reason to bless God for Bible Advent doctrine. May the Lord keep us all from Satan's angelic light.

May the Lord give us strong faith, a strong mind, and wisdom to understand, and means and moral courage to publish the truth till our Master come. Although all the great guns of Beelzebub have been brought by the nominal church to bear upon the little Advent band, yet, *glory be to God*, not one Advent soldier that enlisted during the war is missing, whilst the two years and the six month's men are destroyed or have gone over to the enemy.

Yours, in hope of soon having a part in the first resurrection. HENRY ROBEY.
North Chichester, May 1, 1845.

Advent Herald & Reporter.

"THE LORD IS AT HAND."

BOSTON, MAY 14, 1845.

The two Ages.

THIS AGE, AND THE AGE TO COME.

"And whosoever speaketh a word against the Son of Man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in that to come." Matt. xii. 32.

We were listening a short time since to a discourse, in which this text was adduced to prove the "world to come" would be a probationary state. The argument was, as there were some who would not be forgiven in this world, nor in the world to come, that consequently others would be forgiven in the world to come; and therefore the carnal Jews would have another dispensation in that world.

The word here rendered world, is *aion*, which literally denotes an *era* or *age*; and we find the same word with variations thus used in various places in the New Testament. By reference, therefore, to the several texts where this word is used, we shall be enabled to find the events which mark the limits of this *age*, and the commencement and nature of the future *age*.

These points are most positively and distinctly settled by the Savior in Luke xx. 27-36. "There came to him certain of the Sadducees, which deny that there is any resurrection; and they asked him, saying, Master, Moses wrote unto us, If any man's brother die, having a wife, and he die without children, that his brother should take his wife, and raise up seed unto his brother. There were therefore seven brethren; and the first took a wife, and died without children. And the second took her to wife, and he died childless. And the third took her; and in like manner the seven also: and they left no children, and died. Last of all the woman died also. Therefore in the resurrection whose wife of them shall she be? for seven had her to wife. And Jesus answering said unto them, The children of this world [*aios*, *age*] marry, and are given in marriage; but they which shall be accounted worthy to obtain that world, [*aionos* or *age*—the world to come.] and the RESURRECTION FROM THE DEAD, neither marry, nor are given in marriage: neither can they die any more; for they are equal unto the angels and are the children of God, being the children of the resurrection." Here it is positively and distinctly stated by Christ that the event of the resurrection is the dividing line between the two ages. This *age* continues as long as they marry, are given in marriage, or die; but none can attain unto that *age* but the children of the resurrection, who can never die any more, and will neither marry or be given in marriage, being equal to the angels. These positive declarations of Christ are worth more than a thousand *inferences* and *supposed* difficulties which may be adduced against the Scriptural doctrine of the millennium; and forever decide the question, that if the Jews are ever saved, they must lay aside their unbelief and be grafted in again into the good olive-tree before this *age* shall end; for there can be no probation in that *age*, and none will be accounted worthy to attain unto it but those who have part in the first resurrection, who become equal to the angels.

Again, we read in reference to the parable of the sower, Matt. xiii. 37-43. "He answered and said unto them, He that soweth the good seed is the Son of man; the field is the world [*kosmos*—the habitable globe:] the good seed are the children of the kingdom; but the tares are the children

of the wicked one: the enemy that sowed them is the devil; the harvest is the end of the world [*aionos*—the *age*:] the reapers are the angels. As therefore the tares are gathered and burned in the fire, so shall it be in the end of this world [*aionos*—*age*]. The Son of Man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity, and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father." Here again we have it positively asserted that at the end of this *age* all the wicked will be destroyed; and the righteous will then possess the kingdom. Consequently there can be no more probation, after the end of this *age*, to either Jew or Gentile. And those who attain unto that *age*, must in this *age* comply with the conditions by which they may become worthy of an inheritance there.

In Matt. xxiv. 3, it is recorded that the disciples asked the Savior when the destruction of Jerusalem should be, and what should be the sign of his coming and the end of the world [*aionos*—*age*]. And the Savior informs them that his coming shall be as the lightning shining out of the east even unto the west; that all the tribes of the earth shall mourn on account of it, and that his angels will "gather his elect from the four winds, from one end of heaven to the other." And in the 25th of Matt., he declares that "when the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations: and he shall separate them one from another, as the shepherd divideth his sheep from the goats." "Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." — [*kosmos*—habitable globe.] "Then shall he say also unto them on the left hand, Depart from me ye cursed into everlasting fire, prepared for the devil and his angels." As this separation is to be when the Lord shall come in his glory and at the commencement of his kingdom, it follows that there can be no more any mortal nations, or any probationary state after these allotments of the two classes of mankind have been made.

At the close of Matthew's gospel, xxviii. 19, 20, our Savior commanded his disciples to "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you." And then he says how long he will be with them in the performance of this commission. And, lo, I am with you always, even unto the end of the world [*aionos*, *age*]. Consequently this *age* is the limit to which this commission extends; so that in the *age* to come, "no man will say to his neighbor, know ye the Lord; for all will know him, from the least even to the greatest of them."

Mark x. 29, 30. "And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, but he shall receive one hundred fold now in this time, houses and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world [*aion*, *age*] to come ETERNAL LIFE." It consequently follows that the saints are to receive their eternal reward in the *age* to come. And therefore it can only pertain to those whose probation has ended.

Rom. iv. 13, 16. "For the promise, that he should be the heir of the world [*kosmos*—habitable globe] was not to Abraham, or to his seed through

the law, but through the righteousness of faith." Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed: not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all." As Abraham and his seed are the heirs of the world, and as a number of them like the sand by the sea-shore innumerable, can only inherit it in the resurrection, and as none but the righteous can attain unto that state, and all who are of the faith of Abraham are heirs with him of the same promise; it follows that the Israel who are to be restored, and who are to inherit, in that *age*, this *kosmos* or habitable globe, will consist only of the branches of the good Olive Tree—those who have died in faith not having received the promise. Consequently that *age* cannot be a probationary state; nor can any who are not of the faith of Abraham be heirs with him, in that inheritance.

Paul assures us, 1 Cor. xv. 51, 52, that "We shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." And, 1 Thess. iv. 16, 17, that when "the Lord himself shall descend from heaven," "the dead in Christ will rise first: then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord. As all the righteous dead are then raised, and the righteous living are changed, it follows that their probation will then cease. And as all who know not God, and obey not the gospel will then be destroyed, the probation of the human race will be closed. And consequently while the sins of some will not be forgiven in this *age*, or in the *age* to come; it also follows that those whose sins are not forgiven in this *age* will never be forgiven.

Paraphrase of Isaiah ii.

The word of the Lord which Isaiah the son of Amoz saw concerning Judah and [the New] Jerusalem.

And it shall come to pass in the last days [at the end of the gospel dispensation], that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and [the] nations ["of them which are saved shall walk in the light of it," Rev. xxi. 24, and] shall flow unto it. And many people [the whole multitude of the redeemed] shall go and say, Come, ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of [the holy hill of] Zion shall go forth the law, and the word of the Lord from [the New] Jerusalem.

And he [the Lord] shall judge among the nations [now on the earth], and shall rebuke many people [who will not have him to reign over them] and they [who are saved] shall beat their swords into plough-shares and their spears into pruning hooks: [which denotes that] nation shall not lift up sword against nation, neither shall they learn war any more; ["but there shall be abundance of peace so long as the moon endureth."]

O house of Jacob, come ye and let us walk in the light of the Lord [and be prepared to dwell forever there.] Therefore thou hast forsaken thy people the house of Jacob, because they be replenished from the east, and are soothsayers like the Philistines, and they please themselves in the children of strangers. Their land also is full of silver and gold, neither is there any end of their treasures; their land is also full of horses, neither is there any end of their chariots: their land also is full of idols; they worship the work of their own hands, that

which their own fingers have made; and the mean man boweth down, and the great man humbleth himself: therefore forgive them not [that they be destroyed in that day.]

Enter into the rock, and hide thee in the dust, for fear of the Lord, for the glory of his majesty. The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted in that day. For the day of the Lord of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up: and he shall be brought low: and upon the cedars of Lebanon, that are high and lifted up, and upon all the oaks of Bashan, and upon all the high mountains, and upon all the hills that are lifted up, and upon every high tower, and upon every fenced wall, and upon all the ships of Tarshish, and upon all pleasant pictures. And the loftiness of man shall be bowed down, and the haughtiness of men shall be made low: and the Lord alone shall be exalted in that day. And the idols he shall utterly abolish. And they shall go into the holes of the rocks, and into the caves of the earth, for fear of the Lord, and for the glory of his majesty, when he arises to shake terribly the earth. In that day a man shall cast his idols of silver, and his idols of gold, which they made each one for himself to worship, to the moles and to the bats; to go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the Lord, and for the glory of his majesty. Cease ye from man, whose breath is in his nostrils: for wherein is he to be accounted of?

Who is the Anti-christ.

We find in an article under this head, in the Christian Intelligencer, translated "from the well known Dutch writings of the Rev. WILHELMUS A. BRAKEL, a Holland divine," by I. BRINKERHOFF. As we have presented no testimony from the kingdom of Holland, we have thought best to present it to our readers.

AMONG all the enemies which the church of Christ has upon earth, Antichrist is the greatest—and he is the principal cause of all her persecutions. The word *Antichrist* is a junction of two words, to wit, *Anti*, (which, when conjoined, sometimes denotes *against*, and sometimes *for*;) and *Christ*; so that this word implies one who is *opposed* to Christ, and yet has the semblance of being *for* him.

This word is sometimes taken for every heretic who opposeth the person and doctrines of Christ; 1 John ii. 18: "And as ye have heard that Antichrist shall come, even now are there many Antichrists—whereby we know that it is the last time." But it generally betokens the great Antichrist, the chief of that band who oppose the doctrines of Christ and his professed followers. That such an one should come, appears from many passages of Holy Writ, and is denied by none.

Question.—WHO IS THE ANTICHRIST.

We answer with all Protestants,—The Pope of Rome. This the Papists strongly deny. We shall first establish our sentiments, and then answer theirs. In order to see more clearly the force of our demonstration, we must concentrate all our reasons, as if it were an argument to be shown in various ways, though each taken by itself is exceedingly convincing.

Our first proof we take from his name, obscurely given; Rev. xiii. 18: "Here is wisdom. Let him that hath understanding count the number of the Beast: for it is the number of a man; and his number is six hundred three score and six." This is called—Rev. xv. 2,—"the number of his name." The Lord

would not name him distinctly, peradventure, so as not to hinder him in his race; or because He would not reveal the mysteries to every man; Matt. xiii. 11—13. That Antichrist is here intended, is incontrovertible, but how to expose him in this, is not equally clear to all. In order to detect him here, we must observe, 1. That the Apostle John wrote in the Greek language, and that the Greeks used their letters for numerals; and 2. That the letters of this number should express the name of a person; Rev. xiv. 11; "The mark of his name,"—and 3. That this name should be written with such letters, as when taken conjointly, would make 666.

1. Irenæus, a disciple of Polycarp, who was a disciple of John himself, spelled out of this ΛΑΤΕΙΝΟΖ, (*Lateinos*), and concluded thence that Antichrist would proceed from Italy,* and out of the Latin Church. Italy, or a part of it, had a King before the birth of Christ, named Latinus; this was a son of Faunus, who was the son of Picus, the son of Saturnus, son of Janus, the first King of Italy: after this Latinus, Italy, or that portion of it that lay about Rome, was called Latium, and the language there used was the Latin, as it is in the present day. Latinus is written in Greek, *Lateinos*, and those letters, without controversy, make out the number of 666. So that in seeking for Antichrist here, we are led by the hand, as it were, to Rome, to the Latin Church, to her Bishop, who subsequently obtained the name of Papa, Pope; that is, Father. The Pope possesses Latium, where Latinus was King, anterior to the building of Rome. He has seated himself in the Latin Church; for the Western Church was, for a long time, called the Latin Church; and when a General Council was held, the Western Bishops were termed the Latin, and the Eastern, the Greek Bishops. Besides, at this present day, the Pope makes use of the Latin tongue, in his edicts, decretals, and Church service of the Mass, &c. Hitherto this has been the practice throughout the whole world, in the Latin tongue, which circumstance, as a special providence of God, goes to show clearly that he is the Antichrist.

2. This will appear still more obvious when we compare the Pope with him, the letters of whose name make out 666. (1.) The seat of this personage was to be at the seven hills or Rome. It is declared, Rev. xvii. 1, that Antichrist is there intended; and at verse 9, his seat is pointed out,—“The seven heads are seven mountains on which the woman sitteth.” (2.) He should succeed the Emperor to the command, v. 10, 11, for the seven heads are the seven divers governments of Rome. In the days of John, five had already fallen, the sixth was, viz., the Emperors, and after them the seventh should appear. Now no one has succeeded the Emperors in the Government of Rome, save the Pope. (3.) He should come upon the throne, whose name answers to the number 666, when the empire should have vanished, and ten kings, simultaneously with him, should receive power to reign. The ten horns are ten kings, v. 12. This all took place about the year 500 and 600. (4.) He should introduce the heathen idolatry and image-worship again, Rev. xiii. 3, 12—15. The heathen empire received a deadly wound from Constantine the Great, by whom idolatry was extirpated; but it was speedily restored by the seventh head, the Pope, who re-established idolatry and image-worship. (5.) He whose name is 666, should be adored, and received more than human reverence, v. 4. (6.) He should speak blasphemies against God and his Church, v. 5, 6. (7.) He should make war

with the saints, and overcome them, v. 7, 8. (8.) His time should be forty-two months, v. 5. (9.) The whole earth should cleave to, and follow him, v. 8. (10.) He should dissemble in all things, with an appearance of devotion; having horns like a lamb, but speaking as a dragon, v. 11. (11.) He should deceive with lying wonders, v. 13, 14. (12.) He whose name is 666, would constrain to idolatry, and the penalty of resistance should be death, v. 15. (13.) He should compel all to acknowledge him; to be named after, or declare that they pertain to him, or should have a mark of recognition; but should any refuse this, such should not be permitted to buy or sell, v. 16, 17; the civilities due to fellow-citizens, should be denied to such.

Now, when we place the Pope in juxtaposition with all this, the comparison is as complete as between two drops of water. This we shall presently further show.

Here we have the name 666, and all the circumstances of him who should bear that name. They must indeed be blind who, in all this, fail to see that the Pope is the Antichrist, since name and action are identical. No wonder the Papists do not discern it; nor must they, for then would Popery immediately be extinct, but it must remain for a time.

In opposition to the spelling of the name, *Lateinos*, the Papists say it must be written without the *e*, and then it will not make 666.

Answer, 1. John did not write in Latin, but in Greek. That which in Latin is *Latinus*, is, in Greek, *Lateinos*. Irenæus, a Greek, knew best how that word should be written in Greek. 2. The ancient Latins also wrote the *i*, thus, *ei*—to wit, *Sabeinos*, *Antoneinos*, *Lateinos*,—*quam primum Cascei*, *Populei* tenure *Lateine*. Vain subterfuge.

The second proof is, that Antichrist should have his seat and authority at Rome, see Rev. xvii. 9: "This seven heads are seven mountains on which the woman sitteth,"—v. 18; "The woman thou sawest, is that great city which reigneth over the kings of the earth." Antichrist is here set forth under the form or appearance of a woman, a great whore, v. 1, on account of her idolatry, which in the scriptures is called fornication, also on account of the shameful bodily lewdness and impurity that has obtained such prominence among his so-called saints at Rome and Italy. He who then had the kingdom, above the kings of the earth, was to possess that great city. Now, Rome was that city, the seat of the Emperor. Rome then included in its walls the seven mountains. This being too evident to require proof. The writers prior to, and about that time, called it the City of Seven Hills. Virgilius, who died about fourteen years before the birth of Christ, speaks thus. *Geor. lib. 2:—*

Versus nono a fine.
Sicilicet rerum facta est pulcherrima Roma,
Septuaginta una sibi muro circumdedit arces.

Thus:—Rome is become the most magnificent city, encircled with a wall of seven fortresses.

Ovidius, who was born about 38 years before Christ, speaks thus. *Trist. lib. 1, Eleg. 4, Dist. 35:—*

Sed quæ de Septemtotum circumspiciet Orbem,
Montibus imperii Roma Deumque locos.

But Rome, the habitation of rulers and gods, from her seven hills overlooks the whole earth. *Trist. lib. 3, Eleg. 7, Dist. 26:—*

Dumque suis victrix septem de montibus orbem,
Prospectat domitum Martia Roma; legat.

I shall still be read, so long as valiant and victorious Rome overlooks from her seven hills, the vanquished world.

Now, the Pope has his seat in the seven-hilled city of Rome, and thence stretches his commands over the kingdoms of the earth, and domineers over many people, Rev. xvii.

* In the original, it should be observed, the author calls and spells Italy, *Italian*, this possessing the letters which make *Lateini*.

15. He is drunk with the blood of the saints, and has shed the blood of those who confess the truth, like water, v. 6. To this end, the kings of the earth resign to him their power, v. 13, 14. Therefore the Pope is the Antichrist.

Objection. The Papacy, in order to avert this dreadful subject from them, admit this whore and this great city to be Rome, but say that Heathen Rome is intended, under the Emperors; and that that has become drunken with the blood of saints.

Answer. This chapter of the Apocalypse evidently shows it to be Rome after, and not under the Emperors. It is well known that the Pope has had the command at Rome after the Emperors, and doth still bear rule there. This will appear from the following.

The third proof we take from the consequences, and time of his public appearing. The Beast was to succeed the Emperors to the command of Rome, and the whole earth, Rev. xiii. 1: "I saw a beast having seven heads and ten horns." To this add, Rev. xvii. 10, 11: "The seven heads are seven kings; five are fallen, and one is; the other is not yet come; and when he cometh, he must continue for a short space; and the beast that was, and is not, even he is the eighth, and is of the seventh." Seven heads are not only seven mountains, included within the walls of Rome; but also denote seven kings, not particular men, but sovereign rulers—five were already fallen, viz., Kings, Burgomasters, Decemviri, Tribunimilitum, Dictatores. John wrote during the sixth Regency; and that the Emperors then ruled, is incontrovertable. Now this was not to take place among these, but under the seventh head of Rome. The beast was the seventh head that appeared after the Emperors, with regard to political dominations, and the same time also the eighth king, in reference to his spiritual supremacy, which he usurps over the souls of men. Hence it appears, then, that it was not Heathen Rome, but Rome under the Pope. Besides, this seventh head was not to pass away as speedily as the other heads; that is, in the manner of the government of Rome, who severally ruled but a brief period; this must continue a short space, viz., 42 months, or 1260 days. These are years, and can be applied to none but the Pope.

To this also may be superadded,—v. 12, 13,—"Ten horns... are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast. These have one mind, and shall give their power and strength to the beast." This never happened in the time of the Emperors, for they were monarchs, and all chiefs and commanders. But this took place when the empire was destroyed by the Goths, Longobards, and other heathen nations, and divided into ten kingdoms. About the same time, and with them, also, arose the beast, and took Rome in his possession; which no one has done save the Pope. And although those heathen, for a time, ruled in Italy, yet they never had their seat at Rome. These ten kings resigned their power to the beast, who had his seat at the seven-hilled city of Rome, and were confirmed by him; they carried his will into effect, in waging war with Christ and his Church. Therefore he is the Antichrist, who, after the Emperors, had his seat at Rome, and the command of it, and the world; with whom ten kings arose simultaneously with the destruction of the empire, for they who are called Emperors, first arose 325 years subsequently—are powerless with Rome—have no seat there, and are only titular. Now no one but the Pope has succeeded the Emperors to the command—with him arose ten kings, and to none have these kings resigned their power to shed the blood of, and persecute the Church, save the Pope. Ergo, the Pope is the Antichrist.

Maynooth College.

Sir Robert Peel brought before the House of Commons on Thursday, April 3d, his motion that leave be given to bring in a bill to amend the acts relating to the Catholic College of Maynooth, in Ireland. He entered at length into the subject. The nature of the government proposition was this:—He proposed that the trustees should be incorporated under the name of Trustees for the College of Maynooth, and that they should be empowered to hold real property to the extent of £3000. In order that liberal salaries might be given to the president, professors, &c., £6000 should be vested in the trustees, enabling them to give salaries of £250 or £300 per annum, and support the library of the institution. It was proposed that the provision should be made for the education of 500 pupils. £40 a year each should be granted for the Dunboyne students, 20 in number; and the rest by a grant of £28 each, but 250 of these being also Divinity students, they should have a further allowance of £20 a year each—making in the whole an annual charge of £26,360. He also proposed that the building should be increased, so as to give one decent apartment to each student. For this purpose, and also for repairs and embellishments, he should propose a distinct vote of £30,000, of course not annual.

The measure was directly opposed by Sir R. Inglis and Mr. Plumptre; and approved by Lord F. Egerton, Lord Sandon, and others, who usually vote with the Government.

The House divided:—For the resolution, 216 against it, 114. Majority, 102.

This proposal of Sir Robert Peel, to appropriate funds to build up a Catholic College, as such, meets with a very decided and powerful opposition. The Banner of Ulster intimates, that "notices to quit" will be served upon such of the northern representatives as may give their support to Sir Robert Peel on this question. The same feeling extensively pervades other parts of the kingdom. The London Patriot speaks in the following decided tone:

"We therefore reiterate our call upon the Dissenters of the United Kingdom, to gird themselves for the contest. Now or never. The increase of the Maynooth grant is but the first step; the endowment of the priests will be the second. The one is a natural and inevitable consequence of the other. If any man doubts it, let him weigh well Sir Robert's last night's declaration.

We shall subjoin a form of petition in which we flatter ourselves, most Dissenters will heartily unite; but before doing so, let us give them for a rallying cry—*Meet, meet, meet! Petition, petition, petition!*

Not a day must be lost. Let every congregation of every section of Dissenters, the teachers and managers of every Sunday school, every Protestant schoolmaster in the empire, every county association of Baptist or Independent churches, every Wesleyan or other Methodist quarterly meeting and district meeting, every monthly meeting of the Society of Friends, every Protestant Educational Society, the Committee of the Sunday-school Union, the Committee of the Religious Tract Society, the Committees of the various Dissenting Home Missionary Societies, the Committees of the Irish Evangelical and the Baptist Irish Societies, the Congregational Board, the Baptist Board, the ministers of the three denominations, the Committee of the Baptist Union, (following the noble example of the Congregational Union,)—let these, and any other class of persons among Protestant Dissenters, whom in our hurried enumeration we have omitted,—let all put themselves into immediate movement; not only declaring their own unconquerable disgust and dissatisfaction with the proposed scheme for endowing Popery in Ireland,

but, by every available means, putting others also in motion for the same purpose.

There is not a journal in London, pretending to be religious, if we except the English Churchman (Puseyite) and the Tablet (Popish) which has not already committed itself entirely and heartily to uncompromising opposition. The Record, the Watchman, the Nonconformist, the Wesleyan, the Inquirer, and the Patriot, are all pledged to resist the proposed scheme, and that by arguments which not only run counter to the principles of augmentation and permanent endowment, but which would also cut away the grant altogether. We believe, that this unprecedented union among the religious press, is but the type of an equally extensive union among the religious public; and, therefore we entertain the most sanguine hopes, that, if we be as prompt and energetic, as happily, we are united, we shall succeed in turning Peel from his treacherous purpose."

A most numerous and highly respectable meeting has also been held in Exeter Hall, for the purpose of expressing to the Government their decided disapprobation of the proposed grant. The Hon. and Rev. Baptist Noel, Rev. Edward Bickersteth, Mr. Plumptre, M. P., and several other gentlemen of equal celebrity, were present, and eloquently plead the cause of Protestantism, against the arrogant claims of Papists to exclusive literary and religious privileges.—*Puritan.*

Foreign News.

By the Hibernia.

INUNDATION IN BELGIUM AND GERMANY.—The Flemish papers contain sad accounts of inundations in various parts of Belgium and Germany, arising from the change of the weather. At Mayence, on the 30th ult., the Rhine was at an elevation which it had not attained in 1844, and the villages in that quarter had suffered much in consequence. At Worms no communication could take place otherwise than by boats. The Danube, rising above its limits, had inundated the contiguous lands. At Nuremberg the well-known journal, the *Correspondent*, could not be brought out as usual, the waters having rendered the printing-office inaccessible. The *Gazette de Coblenz*, of March 30, states that the village of Nesselendorf is under water, and that the Moselle, bursting from its proper bounds, has flooded the tract formerly covered by it, but latterly used as pastorage. The distress of the people below Ebreubreitstein, the streets of which were submerged, is very great, notwithstanding that succour has been liberally distributed among the poor victims of the inundation. At Mayence, on the 1st instant, the waters were beginning to retire in some degree. Letters from Dresden of the date of March 30, describe the waters of the Elbe to be higher than they have been at any time since 1784. The cathedral church, situated in the old town, is submerged, as well as the royal stables. There was no communication between one part of the city and another except by boats. The river was still rising, and houses were constantly abandoned, the damage done in different quarters proving enormous. Accounts from Bremen, of March 31, state that at an early hour that morning the dikes of the Weser gave way at a point where such a calamity could have been least expected. The waters were rushing forth with amazing impetuosity, carrying with them trees and moveables of all kinds, including the wrecks of human habitations. By ten o'clock a dozen houses had been overthrown by the floods, and before the day was out no fewer than 38 were destroyed. The number of poor creatures who had fallen victims to the catastrophe was not ascer-

tained, but it was necessarily considerable, since no danger in this part had been apprehended, and the inhabitants were wholly unprepared for it. Numbers had taken refuge on the roofs of their dwellings, and there was great difficulty in rendering them any assistance. The accounts from all parts of the Elbe received at Bremen were afflicting. The waters were still rising. Advices from Affenbach of the 1st instant announce that half that town is under water, the river having risen to a height quite unprecedented. The damage caused by the floods in the town is estimated at 100,000 guilders, and it was feared that disease would show itself among families obliged to remain in the midst of this "mortal humidity." The *Revue de Paris* states that the greatest inundation of which Germany has during two centuries preserved the recollection were those of 1655 and of 1784; nevertheless, neither of those events was so disastrous as the inundations of the present year. The entire Germanic confederation, a part of Austria, and of Poland, have been literally under water since the 30th of March. The Rhine, the Maine, the Neckar, the Danube, the Elbe, and the Vistula, have in succession overflowed their banks, not in a day, but in an hour. Frankfort, Mentz, Cologne, Dresden, Prague, and a number of other towns, and several thousand villages, were covered with water. The magnificent bridge of Dresden has been carried away, and many edifices have been destroyed. In the midst of the general desolation, public charity has not remained inactive. Committees have been formed in the cities, and assistance has been afforded in every direction. At the head of the committees are inscribed the names of kings, princes, ministers, generals, provincial governors, and bishops. One committee collected at Berlin, between the 1st and 17th of April, 104,792 thalers (£16,000 British.)

ITALY.—Premonitory symptoms of a revolutionary feeling are exhibiting themselves in some of the Italian states.

IRELAND.—Murders continue rife in the interior. A man has been shot dead in a field by his brother, at Milltown, in Tipperary. The brother had recently returned from America, and claimed some land from the murdered man, which the latter refused to give. The fratricide has absconded.—Six armed men waylaid Mr. William Ryan, a gentleman of Ballymackeogh, beat him, and tried to shoot him. They had been observed; two parties of police came up, and there was a scuffle. One of the assassins was shot dead, another was wounded as he fled, and a policeman was shot in the thigh. Two days afterwards the wounded fugitive was captured; and two more of the party have been arrested since.

THE PROPOSED GRANT TO MAYNOOTH.—Meetings are every where held to petition against the increased grant to Maynooth. Nightly the House of Commons is occupied for hours in the presentation of petitions. One of the journals most fiercely opposed to the increased grant says:—"The Established Church takes the lead in the movement; and considering that in round numbers there are thirteen thousand parishes in the kingdom, exclusive of the Scotch towns and parishes, it may easily be imagined what an enormous number of petitions will pour in from this source only. Much anxiety is excited as to what part the bishops will take. We can answer the question as to two of them—the Bishops of Winchester and Chester—who will oppose the measure in all its stages. The Bishops of London and Exeter will probably follow their example; consenting, for the sake of peace and quietness, to the continuance of the old grant, but strenuously resisting the

£26,000 proposed by Sir Robert Peel. The three great divisions of the Dissenters—the Wesleyans, the Congregationalists, and the Baptists—will also send up petitions from their respective districts and congregations. And as these three Protestant divisions constitute, together, we should say nearly 9000 congregations, there will be this number to be added to the petitions from the Established Church. To this is further to be added at least 1000 petitions from the Presbyterian Church of Scotland and Scotch Protestant Dissenters. The Irish Protestants will also petition in great numbers.

FRANCE.—In the Chamber of Peers on Tuesday a long discussion arose on the petition of 89 inhabitants of Marseilles, praying that Messrs. Mechilet and Quinet be no longer suffered to teach doctrines in the College of France hostile to the Catholic Church. It having been admitted that the College, unlike the University of France, was an institution independent of the state, the state could of course exercise no power of its professors. The petition was dismissed.

The officers of the National Guard have been getting up a petition against the actual arming of the fortifications around Paris.

MOROCCO.—The Madrid *Heraldo* has received accounts from Morocco, which give positive assurance that Abd-el-Kader has made an appeal to the fanatical portion of the people of Morocco, and has placed himself at the head of a rebellion, the object of which is to dethrone Abd-er-Rahman. The emperor finds it difficult to get his soldiers to act, in consequence of the influence exercised by Abd-el-Kader, as head of the Marabouts, over the Mussulman population.

THE ADVENT HERALD.

BOSTON, MAY 14, 1845.

Editorial Correspondence.

DEAR BRO. HALE.—Our Conference here, as well as that in Albany, has been a season of refreshing from on High. The cause is presenting a new aspect. The brethren have manifested a unanimity and good feeling that is most encouraging. They are beginning to see eye to eye.—to see and think alike, and to bear and forbear with each other. The results of these meetings are most cheering to all our hearts. And all of us are again encouraged to renewed exertions in the cause.

You will be furnished with the proceedings of this Conference in season for the next Herald.—Yours, &c.

J. V. HIMES,
S. BLISS.

New York, May 9th, 1845.

The article on the definite time, commenced in last week's paper, and which was to have been continued in the paper for this week, has been omitted to make room for the doings at Albany, and the foreign news. It may appear next week.

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THE SHIELD—Bound. We have the first Vol. containing the three first Nos. of the Shield, bound, forming a book of 440 pages. It contains much interesting reading. Price \$1 50c.

Conferences.

CONFERENCE IN PHILADELPHIA will commence May 13th, and continue through the week. Addresses will be made by brethren in attendance, Miller, Galusha, Jones, and others.

CONFERENCE IN BOSTON will commence May 27, and continue several days. Lectures and addresses will be given as usual. Brethren and friends of the Advent cause, are cordially invited to come up to these Anniversary feasts. Let us rally once more, and gird up the loins of our minds to the work of God, and the conflict that remains to be finished.

CONFERENCE AT BALTIMORE (Md.), will commence on the third Tuesday in May, at half-past 10 A. M., and continue over the next Lord's day. Our brethren are cordially invited to attend.

I. R. GATES.

ADDITION TO THE SUPPLEMENT TO THE HARP.—We have just published 26 pages additional music, a continuation to the supplement.—Price 6 1-4 cents.

Letters and Receipts to May 10.

E Dunham \$1 pd to 219 in v 9; O A Warner \$3 pd to end v 8, 50c still due; L Martin \$2 pd to 207 in v 9; Wm Stearns \$1 pd to middle v 9; W J Oakley \$1 pd to end v 7; T Sayles \$1 pd to end v 7; Dr Ford \$3 pd to end v 9; Elder Batchelder \$1 pd to 189 in v 8; Dr Smith \$2 pd to end v 8; J Eastman \$2 pd to 228 in v 10; B Onthank \$1 pd to end v 9; Mrs Arnold \$2 50c pd to middle v 9; G W Smith \$2 pd to end v 9; P P Tait \$1 pd to end v 9; M A Perkins \$1 pd to 200 in v 9; E Eaton \$2 pd to end v 9; C Bennis \$1 pd to end v 9; Elder N Hervey \$2 pd to end v 6; S Fellows \$1 pd to 235 in v 10; J Boone \$1 pd to end v 8; D Burt, P M, 25c pd to 213 in v 9; O Rider \$2 pd to end v 9; L Parker \$1 pd to 235 in v 10; C Nothrup \$1 pd to 213 in v 9; P Richardson \$1 pd to 235 in v 10; Dr Cray \$2 pd to end v 8; G Ford \$1 pd to 213 in v 9; J Heath Jr 50c pd to end v 8; H Caswell \$1 pd to 164 in v 7; J Bigwood \$1 50c pd to middle v 9; E Dudley \$1 pd to end v 9; G Gorham \$1 pd to end v 9; A Willey \$1 pd to 174 in v 8; O Phillips \$1 pd to end v 9; Mrs Hilliard \$1 pd to end v 8; A B Paine \$1 pd to end v 9; R Cutter \$1 pd to end v 9; J Vose \$1 pd to end v 9; J Vose Jr \$1 pd to end v 9; E Sweetser \$1 pd to end v 9; G Kidder \$1 pd to end v 9; G Sprague \$1 pd to end v 9; G S Mansfield \$1 pd to end v 9; D Lovell \$1 pd to end v 9; D Clark \$1 pd to end v 9; S Kimball \$1 pd to middle v 10; Miss M Christie \$1 pd to 229 in v 10; S Hitchcock 50c pd to 205 in v 9; Caroline Allen 50c pd to middle v 9; J Libby \$1 pd to 228 in v 10; J M Gove \$1 50c pd to middle v 10; J A Smith \$1 pd to end v 8; A Peck \$2 pd to 232 in v 10; M Burnham \$1 pd to end v 9; B J Larrabee \$1 pd to end v 9; A Hastings \$5 pd to end v 8; H B Squires \$1 pd to 232 in v 10; A Van Order 50c pd to end v 9; S M Case \$1 pd to end v 9; D Wiley \$1 pd to end v 9; E Burnham 50c pd to middle v 7; W R Rogers \$2 pd to 233 in v 10, two copies; Geo Rittenhouse \$1 pd to 217 in v 9; E B Caverly \$1 pd to middle v 10; R Wilbur \$1 pd to end v 9; E Elliot \$1 pd to end v 9; S L Carroll \$1 pd to end v 9; J Jewett \$1 pd to 229 in v 10; S Harding \$1 pd to middle v 10. R Hutchinson, books forwarded to Derby Line; pm North Chichester NH \$2; pm Winchendon Ms; B Jones; J R Gates; J Kiloh; L Paine; pm Granville NY, papers sent; pm Braintree Vt, books sent; pm Frankfort Mills, Me; Lucy Grandin; A Rand; pm Garland, Me; pm Newton Upper Falls, Me; J Foreman \$2; pm South West Harbor, Me; S Bliss; J Sneaf \$1; F G Brown; J Lenfest \$2; R Deveraux, papers sent; M M George, \$15; M A Kiloh; pm Dresden, Me.

THE ADVENT HERALD,

AND SIGNS OF THE TIMES REPORTER.

BEHOLD! THE BRIDEGROOM COMETH!! GO YE OUT TO MEET HIM!!!

VOL. IX. NO. 15.

Boston, Wednesday, May 21, 1845.

WHOLE NO. 211.

THE ADVENT HERALD

IS PUBLISHED EVERY WEDNESDAY BY

J. V. HIMES,

AT NO. 14 DEVONSHIRE STREET, BOSTON.

J. V. Himes, S. Bliss, & A. Hale, Editors.

TERMS.—One Dollar per Volume, of 26 Numbers. Five Dollars for 6 Copies, Ten Dollars for 13 Copies.

All communications for the *Advent Herald*, or orders for Books or remittances, should be directed to "J. V. Himes, Boston, Mass.," post paid.

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DOW & JACKSON, PRINTERS.

THE GENIUS OF DEATH.

BY REV. GEO. CROLY.

What is death? 'Tis to be free!

No more to love, or hope, or fear—

To join the great equality;

All alike are humble there!

The mighty grave

Wraps lord and slave;

Nor pride nor poverty dares come

Within that refuge-house, the tomb!

Spirit with the drooping wing,

And the ever-weeping eye,

Thou of all earth's kings art King!

Empires at thy footstool lie!

Beneath thee strewed,

Their multitude

Sink, like waves upon the shore:

Storms shall never rouse them more!

What's the grandeur of the earth

To the grandeur round thy throne!

Riches, glory, beauty, birth,

To thy kingdom all have gone.

Before thee stand

The wondrous band;

Bards, heroes, sages, side by side,

Who darkened nations when they died!

Earth has hosts; but thou canst show

Many a million for her one;

Through thy gates the mortal flow

Has for countless years rolled on:

Back from the tomb

No step has come:

There fixed, till the last thunder's sound

Shall bid thy prisoners be unbound!

From the New York Observer.

The Ottoman Empire.

All political men, of any foresight, fix their eyes intently upon the East; for there, to all appearance will be renewed the great contests of Europe, sooner or later. Already, without a direct war between France, England and Russia, the agents of these three empires have among themselves, in the Mussulman states, constant rivalries, and commercial and diplomatic collisions; precursors to an appeal to the sword.

The countries where Mahometanism reigns,

possess but a precarious life; they resemble an old tower, undermined at the foundations, dismantled in every part, and the walls of which must crumble at the first shock of the tempest. — Religious enthusiasm, political strength, social ties, confidence in the future, have all forsaken these unhappy regions. In vain European diplomacy lays down this imposing maxim: *The integrity of the Ottoman Empire.* The necessity of things is more powerful than all diplomatists. No human invention can save a falling nation. So true is this, that the very men who vaunt so loudly the integrity of the Ottoman empire, are preparing to seize upon the fragments, the moment the great catastrophe occurs.

Formerly, Turkey occupied an important rank in Europe. It was a formidable power, while yet Russia was buried in the wilds of Muscovy and Tartary. The Sultan threatened, on one hand, the city of Vienna, and on the other, the Italian shores. All princes were ambitious of his alliance. The wars in Europe after the Reformation, maintained the illusion of Turkish power. Even at the close of the last century, the authority of the divan of Constantinople was generally respected. The secret of its internal weakness was first revealed to the world by Bonaparte, in his expedition into Egypt. A few thousand French soldiers put to flight innumerable hordes of Turks, Mamelukes and Arabs, and without the aid of England, Egypt was irrevocably lost to the Sultan. It was then evident that Mahometan troops were not able to cope with those of Europe. The ancient renown of the Ottoman empire was hopelessly gone.

A few years yet of apparent power remained to the government of Constantinople, because the conquests of Napoleon did not leave the European cabinets leisure to think of the East. England, Russia and Austria had more pressing affairs to attend to; they must first of all, preserve their own independence; and the Mahometans, quiet spectators of this great struggle, had time to breathe. But after the peace of 1815, when all the cabinets of Europe were delivered from their great enemy, the weakness of Turkey was revealed in all its extent.

It became indubitable that the Mussulmans were wholly demoralized, that their institutions and their opinions were antiquated, that they had an army without discipline or bravery, a government superannuated and without authority, and they constituted a nation with no homogeneity, nor moral nor political cohesion. — Further, there were no manufactures; no commerce; little money in the empire, an entire want of justice in the rulers, and of security for the people: that is to say, all the vital parts of society were struck with death.

The sultan *Mahmoud*, whose intentions were good, but who had not the genius necessary to execute them, thought to play in Turkey the same part as the czar, Peter the great, among the Russians. He set about introducing the customs of Europe into the army, the administration of civil affairs, the levying of taxes, in all things, in short, that belong to the government. His attempts did more harm

than good. The Mussulmans were not like the Russians of the eighteenth century; they had grown old in ignorance and disdainful apathy. Mahmoud met every where insurmountable obstacles. The Mahometan priests, doctors, judges, opposed to the undertakings of the Sultan the precepts of the Koran, and stirred up all the religious prejudices of the population against European customs. The Turkish soldiers were forced to wear the French, and English uniform, but there all stopt. They were even less brave in their new dress, than their old; and having lost, in a great measure, their blind belief in fatalism, they sunk to the last degree of degradation.

Various events hastened this decline. Greece, awaking from her long stupor, uttered the cry of liberty, in the name of her glorious ancestors, while displaying the sacred banner of the Gospel, and a heroic struggle achieved her independence. Europe destroyed the Turkish navy at the battle of Navarino. Egypt declared herself independent in her turn, under the guidance of the skilful Mehemet Ali. When the sultan of Constantinople tried to reconquer this part of the empire, he met with two disastrous defeats. France dismembered another province of the Mussulman empire by her conquest of Algiers; and to complete the disgrace, the Turkish government was constrained, after a disastrous war with Russia, to conclude a peace which placed it under the almost absolute control of its formidable neighbor.

Such is the long series of misfortunes which have befallen the Ottoman empire. It is but the shadow of what it was in past ages. It presents the sad spectacle of inevitable dissolution; and, like birds of prey gathered around a dead carcass, the principal European powers contend for sway in the East. Each hopes to bear away the greater portion of the spoils; and the poor government of Constantinople is ruled at the caprice of France, England and Russia. It knows not often which it should obey, and this state of subjection to foreign cabinets has deprived it of the little consideration which it has preserved.

From the Morning Watch.

Prophetic times.

Does the Bible reveal the time of the Advent? If the 12th chapter of Daniel does not reveal the time of the Advent, provided the resurrection of the just, the glorification of the saints, and reign of Christ, are its accompaniments, then I confess I cannot understand the import of the plainest words in the English language. "How long shall it be to the end of these wonders?" If that question is answered (and it is,) we certainly have the time revealed.

Will that revelation be understood? If it is never to be understood, then it is not a revelation, but a concealment. That it was concealed, or shut up for a season, the passage positively declares. But, does not that very fact imply, that when the given time of concealment is passed, then it will be opened? So it seems to me. Continue to read on, and the testimony

is positive—"the wise shall understand." But it is objected, we must necessarily depend on human chronology for our dates, and they are fallible. As to the fallibility of human chronology, I am as well aware of it as the objector. But still, I have so much confidence in the power, wisdom, and goodness of God, that I believe he can, and will render available, the entire revelation of his will. Because I have been presumptuous, and run to an extreme, and fixed with positiveness the day when these times will end—and time has proved me wrong—is it any reason why I should run off to an opposite extreme, and say, I was wrong once, hence, neither I, nor anybody else, can ever get right? Would not such a course be most unwise? If I have been rash, let me learn wisdom, prudence, and moderation; and with the preparatives, return again to the search. *The Bible, and the whole Bible!* is my motto—I cannot spare any part of it—let me have times and all; and while searching it, my constant prayer shall be "O, Lord, what I know not, teach thou me!" What shall I do with the prophetic periods, if they are forbidden ground? Must I say they mean nothing? Or, may I study them, provided I do it with the conviction that something else is to come at their end, beside the coming of Christ? But, then, it is objected, "Christ has declared, 'of that day and hour knoweth no man,' &c." True; nor do I aspire to know either the day or hour, except by *watching*; nor have I ever done so. I never believed, nor do I now, that the day or the hour of the Lord's coming will be understood by mortals. The nearest I ever came to believing it would be known, was last fall, when I believed the Lord would come on the 10th. But then I could only place it somewhere between Monday and Wednesday, a space of three days. But that we shall know near the time, if we are living close to God, I fully believe. And if we *watch*, the hour will not come on us as a thief—for we shall be ready to meet it.

"Let us hold fast whereunto we have attained; let us walk by the same rule, and mind the same things." And also, "keep ourselves in the love of God, praying in the Holy Ghost."

J. LITCH.

LETTER FROM BRO. HUTCHINSON.

DEAR BRO. HIMES.—I should have been at the Conference in Albany, but could not. I should like according to request to have attended the anniversaries in Boston, New York, and Philadelphia, but cannot. The Lord bless you in these meetings, and give you an appropriate triumph in the truth.

Time pursues its resistless course, and still leaves us in the mortal state. But we are engaged in no doubtful cause. Success is certain. The Advent cause is the cause of God. It will answer his design. And as it regards our hope there can be no final failure. It may be "deferred," but cannot be lost. The kingdom will come.

I suppose the Passover-time has gone by. I looked to it with confidence and interest. Now my whole soul says, *To day! to day! to day!!!* This seems to be the true time—"the safe position." He may come to day,—He will come soon. I do not undo the past. I rather leave it in the hands of Him who granted his presence, and sanction, and blessing. I look for a speedy explanation from Him. "He that believeth shall not make haste." "Stand still and see the salvation of God."

I have noticed a redundancy in some confessional articles from worthy brethren. For instance, a brother preaches that Christ will come at a certain time: He does not come at that time, and then the brother says that the time cannot be known. This conclusion does

not follow from his failure. He has only to say, "I have not found out the time," or "I have been mistaken as to time." That is the most he can gather from his failure. Any thing over that might have been gathered before the failure. We are liable to go to extremes, between which we always find the truth. In these critical times we ought to *think three times before we speak once*. "Behold how great a matter a little fire kindleth!" We should be careful not to yield any ground to the devil. He would be glad to heal the breach which the Advent movement has made. I speak because I have seen the deleterious effects of ungarded articles.

I have been struck with the similarity between the Advent Reformation, and the Reformation under Luther. It would be well for all to read the first article in the second number of the "Shield." Yours, &c.

R. HUTCHINSON.

Waterloo, C. E., April 30, 1845.

LETTER FROM BRO. GATES.

DEAR BRO. BLISS.—I see by the Gospel Standard that is devoted to the unscriptural Judaizing scheme, that its writers are becoming more intolerant and severe against the late Advent reform than ever. And the reason I assign is this, that the Adventists, in the Providence of God, have raised such a brazen wall against their theory, that they begin to find it is hard to kick against the goads. And like an exasperated band of soldiers that has been driven to the last extremity, they come down upon us with their battering rams of abuse, expecting to destroy us. Our Conference is called the "Miller Conference," when it was no more Bro. Miller's, than it was mine. The fact is that our Bro. of "The Standard," was very much chagrined and disappointed to think that we had such a glorious good season, and that there was such unanimity of sentiment among near one hundred ministers from all parts of the country. I should have thought that the poor man would have learned, long ere this late period, that a hand and arm, stronger than his, reared and sustains this mighty system of truth which the Albany Conference, by their united voice, have sent out to the world.

The same paper speaks of Bro. Josiah Litch's first discourse against the Jews' return, as a nation, to Palestine, and says that he did "not touch the subject,"—a very easy way to dispose of a hard case truly. Why did not the Bro. tell his readers wherein he missed his mark, if such was the case. Now I appeal to the scores of ministers present on that occasion, (and some of them I think could keep within hailing distance of the Bro. who is so full of prophetic light,) if he did not meet the arguments fairly and candidly, and completely overthrow them. I think he hit his mark in so many places that he shot it all to pieces.

Did the Bro. think that if our Conference could be thrown into confusion that some of us would be caught on his hook? Well, he can have Peter's fishing net to comfort him. When I hear of a fisherman's throwing stones into the water, thinking by that means that some amid the scare will run foul of his hook, I begin to think he don't attach much efficacy to his bait.

Our brethren of the Standard must pursue a different course if they mean to be successful among Adventists. I, for one, like to see a minister humble, gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves. But, O, how lopsidish it looks to see a minister of the meek and lowly Savior promenading before the glass, shaving his forehead, &c., &c., as though the God of nature had not done his work aright, or

at least that by the razor's touch he could show an intellect that is not there.

Yours, in hope of a great reform in us all before the Lord comes.

I. R. GATES.

Boston, May 14, 1845.

LETTER FROM BROTHER C. GORHAM.

DEAR BROTHER HIMES:—It may strengthen some who have been in similar straits, for the testimony of Jesus, while I give a bird's eye view of my situation. For about 18 years, I have been trying to exhort my fellow men to repentance, and to believe on the Lord Jesus Christ, and I hope not altogether in vain. About three years have rolled away since the Lord brought me fully to believe that Christ was at the door; and I have done, by the help of the Lord, what I could to give the cry like others. Doors and hearts have been closed, and "the Millerite" must be excluded and derided for his folly. So I have wept and mourned in secret places for the blessed truth to be received. The seventh month deeply affected my heart, so much so that I made, as I thought, a sacrifice of all—and shall ever think it was the Lord's doing. After the passing of that time, trials such as I cannot account for, followed me. I thought, with some of my dear brethren, the door of mercy might be closed: if so, there was no room for labor; but blessed be God, say to all my companions in the patience of Jesus, that he is on the mercy seat yet; and that we are in that part of the parable which says, "Go out into the highways and hedges, and compel them to come in, that my house may be filled." This command I have experienced to such extent, that I was compelled to leave my house to labor for my neighbors. The result of the first message was the conversion of the individual whose case was laid before me, and before I left the house she went out to preach Jesus. Three of my children have experienced a hope in the pardoning mercy of God; also four of my neighbors. It would be difficult to say how many are deeply concerned for the salvation of their souls.

Such a desire under the like circumstances was never witnessed in this place before. One vessel was detained when ready for sea; her captain and mate said they could not leave home until they had the evidence of sins being forgiven. This is the Lord's doing, and marvellous in our eyes. This is the third week since I have felt the burden of the word of the Lord, and I am going forth, bound in spirit, and clothed in my right mind, sitting at the feet of Jesus. My brother, pray for me, that I may do all the will of the Lord. I have left all, and hope to labor until I see Jesus coming in the clouds, with power and great glory. I can say from my heart, Come, Lord Jesus, and come quickly.

This day (March 19,) I felt called to visit one of my neighbors, as it has been my duty to visit from house to house, and the Lord was by his Spirit impressing the family. Two more souls have given evidence of pardon. This work has been by the Lord's appointment; but it is wonderful to behold the stout hearted fall before the Spirit's power. I have thought it resembled the apostolic days—as men wonder and tremble for fear. Truth is like barbed darts. O, that I could tell you more of it, but Jesus knows all about it.

I have given you only a few outlines. I only wanted to say what I have, to encourage my brethren to labor.

Yours, &c. C. GORHAM.

Wellfleet, Mar. 13, 1845.

N. B. Possibly, you may hear from me again. I feel that this work will be short, or not extend through the place, as the Spirit seems to press me to haste at times. I have

to run with my message, and it seems to me that this is the last opportunity for sinners in this place. There is no opposition, but the priests stand one side.

THE THEOLOGY OF NOVA SCOTIA.

DEAR BROTHER HIMES:—I heard a Baptist minister not long since, while treating upon a text in Isaiah iii. 10, 11, "Say ye to the righteous, that it shall be well with him.—Woe unto the wicked," &c., try to make it out, that the righteous man was in the kingdom here, and it was well with him;—at death it was well with him, for then he could say, O death where is thy sting, O grave where is thy victory. Then the body went to the grave, and the soul was conveyed by angels, up to the throne of God, and there was judged, and received with that welcome sound, "Come ye blessed of my Father, inherit the kingdom prepared for you, from the foundation of the world." Then at the resurrection, the soul came down, and reunited with the body; and both soul and body ascended up to heaven, and was received into the everlasting kingdom of God—and thence from glory to glory; then the speaker drew the contrast between the righteous and the wicked: showing that when the wicked died, his soul went to the bar of God; and after arriving there, was judged, received its doom, and was sent down to everlasting perdition. There were two other ministers sitting by. One of them arose and testified to the truth that had been spoken. The other spoke and represented the wicked soul as calling upon rocks and mountains to fall on him, and hide him from the face of him that sitteth upon the throne, and from the wrath of the Lamb; for the great day of his wrath is come, and who shall be able to stand. I sat listening, and was grieved for the truth's sake; seeing so many bound with me to the eternal world, without a knowledge of the word of life, I had some thoughts of rising as a witness for God and his truth; but knowing they had made an uproar, and silenced me in public two or three times before for speaking the truth, I declined. May the Lord have mercy upon them, and open their eyes, for if the blind lead the blind, they will both fall into the ditch. We, as Adventists, still try to cling to the word of God, and seek after the old paths, believing the same Jesus that ascended, will in like manner descend again, to renew the face of the earth. Ps. civ. 29, 30. I believe the dry bones that Ezekiel speaks of in his 37th chapter, will then "come together, bone to his bone, and stand upon their feet, an exceeding great army." The prophet, Hosea xiii. 14, says, "I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues, O grave, I will be thy destruction; repentance shall be hid from mine eyes."

I must conclude by wishing you prosperity in the cause of truth, and if time should last, we should be very happy to have some one of the ministering brethren from the States, to come this way.

Yours, patiently waiting "for the adoption, to wit, the redemption of the body."

JOSIAH POTTER.

Clements, N. S., April 11th, 1845.

LETTER FROM BROTHER HUTCHINSON.

TO THE BRETHREN SCATTERED ABROAD.—Beloved Brethren, as I am unable to journey and preach in consequence of indisposition of body, I pen a few words for your admonition and encouragement, feeling as I do a longing desire and care that you should persevere unto the end. I have little hope that much more light will be shed on prophetic chronology. The resources seem to be exhausted. And it has not been proved that the prophetic periods extend beyond the Jewish year eighteen hun-

dred and forty-four, or beyond the present. I think it will not be proved. What a time then of awful suspense we occupy! We must be very near the revelation of Jesus Christ! How watchful, prayerful, consecrated, dead to the world we ought to be! What manner of persons ought we to be in all holy deportment and godliness.

Beloved, we must hold on to the end. This done, and the kingdom is gained! This neglected, and all is lost forever! The language of the Sacred Writers is plain, "He that shall endure unto the end, the same shall be saved!" Let us not be weary in well doing, for in due season we shall reap if we faint not. Christ as a Son over his own house, whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end. For we are made partakers of Christ if we hold the beginning of our confidence steadfast unto the end. We desire that every one of you do show the same diligence to the full assurance of hope unto the end. Wherefore gird up the loins of your mind, be sober, and hope to the end, for the grace which is to be brought unto you at the revelation of Jesus Christ."

Brethren, be not of them who draw back unto perdition, but of them who believe to the saving of the soul. Let your motto be "ONWARD! ONWARD! ONWARD!" To what can you go back? You dare not go back to the world. You know its end. You cannot go back to the nominal churches, for they and the world are one. The world has converted them, and they are being cast out of God's mouth. Lord, to whom shall we go? What course shall we pursue? The Word and the Spirit "speak to the children of Israel that they go forward! You have only to persevere in the path which Providence has marked out before you. You are the fruits of the noblest development of truth which has distinguished the church since the Apostolical age. To the same truth you must cling. That which has made you what you are, can preserve you as you are. And nothing else can."

O beloved brethren in the States, Canada, everywhere, let me say again, Persevere! persevere!! persevere!!! The inheritance is just before you! The glory is about to be revealed! The race is nearly run! The war will soon be over! Cast not away your confidence! Fight the good fight of faith! Lay hold on eternal life! Hold that fast which thou hast, that no man take thy crown! Cling fast to the word! Be filled with the Spirit! Watch, pray, rejoice always, love one another, and when Christ who is our life shall appear, then shall ye also appear with him in glory. May the favor and blessing of our Lord Jesus Christ be with you all, Amen.

R. HUTCHINSON.

Waterloo, C. E. May 5th, 1845.

LETTER FROM BROTHER J. D. MARSH.

BROTHER HIMES.—For as much as many have taken in hand to set in order a declaration of those things which are most assuredly believed among us, it seemed good to me also, having had some knowledge of the things that have transpired in this section for a few years past, to say a few words. As I have acted a part in proclaiming the coming of Christ, and have given my faith to the public in reference to the time of that event, and as those points of time have been passed, it is due them from me, to make a statement of my present position. I am well satisfied that we have been right in our exposition of the four kingdoms of Daniel, (especially of the 4th,) and that we have passed the last change in that kingdom, until it shall be given to the saints of the Most High. But many of those that took shelter under the doctrine of the advent nigh at hand, and gave their influence to those that preached it before

the time past, since that, have called on us to confess the error of preaching the doctrine. I think if there is any confession to make, it is on the other hand. As for me, I am ready to confess that after the way which they now call heresy, or error, I so worship the God of my fathers, believing all that is written in the law and the prophets to do them; and have hope towards God, that there will soon be a resurrection of the just, and afterwards of the unjust: also I confess that time has proved what our opponents have been unable to do; but as I cannot find another change in the 4th or Roman kingdom, or another kingdom to be set up between this and the kingdom of God, I am shut up to this faith, that God's everlasting kingdom will immediately appear. And for fear I should be found saying, My Lord delayeth his coming, eating and drinking with the drunken, or smiting my fellow servants, when the Lord comes, I feel it my duty yet to be found proclaiming the coming of Christ.

As to my brethren who may differ from me, this difference of opinion shall not bar them from my fellowship, feeling as I do the force of the apostle's admonition, "Let us therefore judge one another no more in respect to a new moon, or the Sabbath, or in meat and drink, which are shadows of good things to come, but the body is of Christ. Let us judge nothing before the time, until the Lord come, who will bring to light the hidden things of dishonesty; then every man shall have praise of God."

The late movements among the advent brethren, especially their new tests of fellowship, have threatened to scatter the power of the holy people for a time, but I hope they will learn obedience by the things they have already suffered. When we first preached the time of Christ's coming, the whole object was to get souls ready for the event, and as the result of our labors, we saw scores converted to God; but when men left this work, and began to proselyte to some certain point of doctrine, and to condemn all such as did not see it as they did, the tender, loving spirit of Christ was sensibly withdrawn, and reformations ceased, and some supposed the door of mercy was closed. But we have living witnesses who can say from experience, that Christ has power on earth yet to forgive sins; and to cleanse from all unrighteousness.

The brethren in this place, those who have their faith built on the word of God, stand fast, looking for the mercy of our Lord Jesus Christ unto eternal life. I am now preaching to the people in this region, if possible to keep before them this blessed hope, thereby inducing them to keep ready, that when the chief Shepherd shall appear, we may have confidence before him and not be ashamed, but say, Lo, this is our God, we have waited for him, and he will save us. To those that have like precious faith with us, let me say, be patient, brethren, for the coming of the Lord draweth near.

West Randolph, April 20th, 1845.

FROM THE SOCIETY ISLANDS.—We have advices from Otaheite to the 23d of November. Five French vessels of war were at Otaheite, together with several guard vessels, and the strictest martial law prevailed. The natives generally remained in arms in the mountains. The French were erecting numerous fortifications. The dwelling houses of the natives and foreigners, without distinction, had been seized by the French and appropriated as hospitals for the sick and wounded. It was reported that a battle had been fought, in which the French sustained a loss of 60 killed, and the natives about a 100. All munitions of war and other supplies were strictly prohibited from being landed, and the coast was strictly guarded to prevent any infraction of this order.

Advent Herald & Reporter.

"THE LORD IS AT HAND."

BOSTON, MAY 21, 1845.

The Last Experiment on Definite Time.

THE LATE DISAPPOINTMENT—OUR DUTY—THE FOUNDATION SURE—DIVERSITY OF OPINION UPON INCIDENTAL POINTS—DEFINITE TIME.
Continued.

2. In an article contained in our columns, of March 12th, 1845, I endeavored to show from the facts of astronomy, and the facts stated by the evangelists, that the baptism of our Lord must have taken place, and the last week of the 70 commenced, between August A. D. 28, and January, A. D. 30,—that the latest date for the termination of the 70 weeks would accordingly be January, A. D. 37, and of the whole period, January, A. D. 1847. Since that article was written, I have found other astronomical evidence by which we may determine the year of the crucifixion, and which coincides perfectly with the evidence presented in that article. It is known from the testimony of the evangelists that our Lord was crucified at "the passover," and on Friday; and from the Old Testament, as all admit, that the passover must be held at the full of the moon. Now it must be evident that the crucifixion must have taken place in a year when the passover full moon would fall on Friday, or, certainly it would not vary more than one day from that. By the "perpetual time-tables" in the "Royal Astronomer," (p. p. 181—188. Lon. 1760.) which give all the phases of the moon for any one year in the past, with the day of the month and week in which they have occurred, we are able to ascertain in what year the passover moon would fall on Friday. I give a list of the full moons from A. D. 32, to A. D. 37, making the widest allowance for the passover season, which any one can demand—from the middle of March to the middle of May in each year.

A. D. 32, full moon,	{ Saturday March 22. Sunday, April 20. Monday, May 19.
A. D. 33, full moon,	{ Wednes. April 8.* Friday, May 8.
A. D. 34, full moon,	{ Monday, March 29. Tuesday, April 27. Wednes. May 26.
A. D. 35, full moon,	{ Sunday, April 17. Monday, May 16.
A. D. 36, full moon,	{ Friday, April 6. Sunday, May 6.
A. D. 37, full moon,	{ Monday, March 25. Wednes. April 24.

It will be seen by this notation that a passover full moon could have fallen on Friday, only in A. D. 33 or A. D. 36. I am aware, however, that there is a difference in the lunar tables, and calendars for the times of Christ, although there is little or no difference in those I have consulted, in the day of the week on which the moon was full in the years and months here given. The table in Dr. Clark's commentary, (vol. 5, p. p. 866—869,) while it errs three years in making the year of the vulgar era of the birth of Christ "correspond" with the year of the Julian Period, differs just one week, in the time of the full moon, from the "Royal Astronomer,"

*Ferguson says, (Ast. p. 388, 7th ed. Lond. 1785,) "I find by calculation the only passover full moon that fell on a Friday, for several years before or after the disputed year of the crucifixion was on the 8d day of April," A. D. 33. But none of the tables that I have seen agree with this "calculation." The result however, is the same. Usher, (Annals, p. 26, London, 1658,) places the passover as late as May 4. It would be more likely to fall early in May than early in April.

and therefore it falls on the same day of the week, and of course points out the same year for the crucifixion; the table in Dr. Jarvis' late work, (Int. to Hist. of the Church, p. p. 469—475,) gives one day of the week earlier for the full moon; and by a somewhat extended comparison of the tables here used, with the astronomical tables in Ferguson's Astronomy, and with the Almanacks in use among us, the greatest variation I have found is only about one day.

Relying, therefore, upon the accuracy of these tables, the evidence they afford, in determining the date of our Lord's baptism, and the commencement of the last week of the 70, by indicating the year of the crucifixion, harmonizes perfectly with that derived from the eclipses, as presented in the former article alluded to.

According to the data furnished by the eclipses, Christ must have begun his ministry between Aug. of A. D. 28, and Jan. of A. D. 30. According to these tables he must have been crucified in A. D. 33, or A. D. 36. If in 33, in the middle of the week, as he was crucified at the passover, he must have begun his ministry in the autumn of A. D. 29; if in 36, at the end of the week, he must have begun in the spring of 29. And if the last week of the 70 begun with his ministry in the autumn of 29, the 70 weeks must have ended in the autumn of 1846. If that last week began in the spring of 29, the 70 weeks must have ended in the spring of 36, and the whole period must end in the spring of 1846.

3. With this termination of the 70 weeks, and of course of the longer period of which they are a part, agrees the opinion of one of the most profound Biblical critics of the age,

HENGSTENBERG.

Without any reference to the question in which we are so deeply interested, but to vindicate the faithfulness of God against the objections and cavils of neologists, in reference to the fulfilment of the 70 weeks, he uses this very proper though strong language: "The prophecy itself bears all the marks of chronological definiteness. The commencement and termination are not fluctuating, but designated by strictly limited events. The whole period of 70 weeks is not only divided into three parts of 7, 62, and 1 week, but also this latter into two halves. How could this happen, if no regard was paid to half a hundred years, more or less? God himself would have given occasion to doubt his word, if a prophecy, bearing all the marks of chronological definiteness, were proved by the fulfilment to be indefinite."—(Christology, vol. 2, p. 380, Wash. 1839.) He dates the commencement of the 70 weeks "in the third month of the civil year," a part of our November and December, "455 before Christ."—(Ib. p. 387, 389, 394.) This would bring us to the same point in the year A. D. 36 for the termination of the 70 weeks, and still the same point in the year 1846 for the termination of the 2300 years.

[To be continued.]

Conference of Adventists at New York,

COMMENCING MAY 6th, 1845.

Agreeable to notice, the Conference convened in the city of New York, at the Dutch Reformed Church in Forsyth street, May 6th, 1845. Meeting opened by prayer by Bro. PHILIP HAWKS, of Conn. The Conference was organized by the choice of Bro. PHILIP HAWKS as Chairman of the Conference, and O. R. FASSETT, Secretary.

Voted that the following order of exercises be observed during the sitting of this Conference:—The morning session be devoted to the relation of facts and religious experience connected with the Advent movement. The afternoon and evening

session to the preaching of the word. The usual hours for the convening of Conference to be 10 o'clock A. M., and 3 and 7 1-2 o'clock P. M.

Voted that a Committee of three, consisting of brethren Campbell, Himes, and Gates, be appointed to select and engage preachers, during the session of the Conference.

The Chairman then arose, by request of the members of the Conference, and gave a statement of his own experience in relation to the cause. He remarked that it was his intention to have met with his brethren at Albany in their recent Conference, but circumstances prevented. He was glad to have the opportunity now of being present to give his voice in support of the Advent faith. He stated that it had been nearly two years since he embraced the views entertained by us. And although he had experienced a rough siege, yet he never for a moment felt to retreat from the contest, and never enjoyed so much peace and love in his soul as when with Christian zeal and fortitude he boldly vindicated the truth. He was as firm as ever in the Advent faith. For the last six months he had labored in the towns of Meriden and Hartford, Ct. In Meriden the church are united and never have embraced the fanciful views entertained by some. The prospect in Hartford is very encouraging, they are united, and exhibit more fully than ever the Christian graces laid down in the word of God. He hoped that God would preside over our deliberations, and that this meeting might result in great good.

Bro. J. H. Kent of Suffield, Ct., next addressed the Conference. He said that he had also labored some in the same State; that the churches there are mostly united and firmly believe that the next great prophetic event is the establishment of the kingdom of God. They are standing on the firm basis of the fundamental principles originally proclaimed to the world. In reference to definite time he remarked that here as well as elsewhere, so far as he could learn, the churches as a general thing, are satisfied that they do not know and are not to know the precise day and hour of the Advent, but that we are to know that it is near, even at the door, and that our duty is to watch and note the signs as precursors to the event, that that day may not overtake us as a thief. He designed to preach the gospel of the kingdom which was delivered to the saints, until his commission ended by death, or the sound of the last trump which is to awake the dead.

Bro. I. R. Gates of Baltimore, Md. arose and desired to say that during all last summer, they had in that city a glorious refreshing from the Lord.—That this continued until the movement in the fall, when it was in a great measure impeded. There still have been, however, occasional instances of conversion since that period. Something like two hundred have experienced saving grace within the past year, and one hundred and fifty have followed in the ordinance of baptism. The churches there only know by report the extravagances that have obtained in other places. They are all united in maintaining the great principles of the Advent faith. He remarked that it would do the members of the Conference good—it would cheer their hearts to go to Baltimore and see the principles of the Advent faith lived out. In regard to definite time, he believed that for wise purposes the day and hour was concealed. We may know when we are near the event. The Savior illustrates the idea by the putting forth of the fig tree. For one he could live without definite time. He had lived on definite time and rejoiced in it, and hopes to be able to live without it with the same feeling. He exhorted the members of the Conference to lean solely on the arm of Jesus. In all our trials to go to him, and to hold up our heads; for soon all these dark clouds that obscure our vision will disappear, and the Sun of Righteousness will appear with healing in his wings. Let us go on. Victory is ours. Before us lies the crown. Soon we shall stand on Mount Zion with palms of victory in our hands. He felt not the least discouraged, but resolved by the grace of God to go on till the end of his course, and hoped then to hear the welcome plaudit, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

Bro. W. S. Campbell, of Worcester, Mass., remarked that he considered his work to be that of the Gospel ministry, and did not feel himself excused from obeying the commission still to "Go into all the world and preach the gospel to every creature." He engaged in the movement of last fall, but afterwards opposed the extraordinary views

of some, that the door of mercy was closed, or that any change was effected in the work of atonement. He had been blest in comforting the saints, and had also seen souls converted, and hence was satisfied that God was still willing to save. The position he occupied was to look for the Lord continually.—That the prophetic periods had not as yet expired, but were near their expiration—that we are to know the time, but not with certainty the definite day or hour. He thinks that the dear brethren in Massachusetts who have erred, will mostly return to the original faith. In Worcester, where Bro. F. G. Brown labors, the brethren at one time sympathized with the views entertained and published in the "Hope of Israel;" but Bro. Brown and his flock have returned again to his "safe position." He hoped that the Lord would deliver us from our errors, and ultimately save us in his kingdom.

Bro. L. Kimball of Waterbury, Vt., remarked that no one was stronger in the faith of the Lord's coming in the fall than he was. He was pinned down at that time to a definite day, and felt that he was able to give a reason for his hope; but he was greatly disappointed when time proved it to be a failure. He was, however, glad for the test, and that he came up to it; for he was greatly blessed in the consecration and sacrifice he then made. He was at first disposed to favor the idea that the door of mercy was closed against the sinner; but by prosecuting his enquiries he learned of conversions, and at once abandoned this notion, and again entered the field to occupy until the Lord should come. He had also been an eye-witness of the power of God since that time. Those that had never indulged a hope, and were never informed concerning the Advent, previous to the time of his labors among them, were converted and are still living epistles of the mercy extended to the sinner. These have since been baptized, and are firm believers in the Advent. They exhibit all the characteristics of the children of God. He could not believe their conversion spurious. He remarked, that if we would go out into the highways and hedges, and labor for the good of souls, God would most assuredly bless our efforts. In reference to definite time, he said he loved it, but he wanted Bible argument in support of it. He sees no evidence why the Lord may not come at any hour. Oh what a solemn moment we occupy. Let us be faithful.

Bro. J. H. Hayes, of Rochester, N. Y., said he rejoiced that he had the opportunity of attending this Conference. It was unexpected to him, inasmuch as he had anticipated, ere this, of being in the resurrection state. He had been greatly disappointed in the Lord's delay, but not discouraged. The church in Rochester have had and still are passing through severe trials. He asked the prayers of the Conference in their behalf.

Bro. G. Hovey, of Dutchess Co. N. Y., stated that he had been a preacher of the gospel for three years. He became impressed with the truth of the nearness of the Advent, during the labors of Bro. Gates in that region; since which he had endeavored to make it a subject of interest to himself and those under his charge. He said that he always enjoyed much of God's spirit when he presented these truths to the world. His views, he remarked, were once vague and inconsistent concerning the doctrine of the resurrection and the Advent of Christ; which now in his views were clear. He was formerly not fully enlightened in reference to the last great drama of this world's history—the general conflagration, nor of the true nature and time of the establishment of the kingdom of God; but now he is satisfied that these events occur simultaneously, and that we are near the great crisis. In every respect, he sympathized with us, and deplored the extravagances and errors of some who were once with us. He did not think it his duty to preach the doctrine of the Advent exclusive of other Bible truths. He asked the prayers of the Conference that he might duly appreciate the great truths of the Advent faith.

The Committee on preachers reported that Bro. Adrian would address the Conference in the afternoon, and Bro. J. Delos Mansfield, in the evening; and Bro. Hawkes at Brooklyn in the evening.—Adjourned with the benediction.

AFTERNOON SESSION.

Prayer by Bro. L. Kimball, of Waterbury, Vt. Bro. I. Adrian addressed the members of the Conference from the following text; "Another parable spake he unto them: The kingdom of heaven is like unto leaven, which a woman took, and hid in

three measures of meal till the whole was leavened."—Matt. xiii. 33. He expressed a desire to give instruction that would benefit the household of faith. The phrase, kingdom of Heaven, he remarked, was sometimes used to designate that period when the earth becomes the abode of the saints; at other times it refers to the *grand preparation* instituted to secure these results. This latter was the signification he attached to this parable. He remarked that Christ did not plant the kingdom itself when he came, but the *word* of the kingdom—or, in other words introduced the *great plan* of securing subjects for the kingdom. He himself preached the *word* of the kingdom, and has commissioned his ministers to do the same.

He designed to give instances of the effect that the word of the kingdom produced in our day, inasmuch as it is questioned by some that it now has power on the heart. At St. Albans he recently commenced sowing the word of the kingdom, and although he met with great opposition at first, yet the Spirit of the Lord had a subduing influence, and the leaders in the opposition were converted to the Lord. These conversions were as bright as any he had ever seen during the whole of his ministry. In another place, Sharon, N. Y., where he labored, over twenty were hopefully converted to God. These never had heard of the advent, previous to this time. In this place the result of his labors has been the raising up of a little church of consistent believers in the Advent faith, who are determined to sustain the truth in the field. In Champlain, also, since November, God has raised up a little church to support his truth. With these facts before us he spoke of the responsibility of the position of those who were shutting the door against the sinner, and thought it was only necessary to continue to sow the word of the kingdom, and the result would be as great as ever. He exhorted us to continue to sow the word of the kingdom; for there may be multitudes yet that might be sealed for the kingdom of God by our efforts, if put forth with proper zeal and faith.

After the discourse the meeting was continued by a season of prayer and conference, and was closed with prayer and benediction by Bro. I. R. Gates of Baltimore.

EVENING SESSION.

After the usual exercises, Bro. L. Delos Mansfield addressed the Conference from the following text: "Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much." He remarked that if we enquire what effectual fervent prayer is, we should find the answer in the text itself. It is prayer that effects or avails much. If we enquire how much, the Savior informs us in Matt. xvii. 30. Whosoever God's children pray for in faith they shall receive. But the question arises, has the church power to perform miracles? He thought not, from the fact that God does not now give this kind of faith to the church. Miracles were at one time necessary to establish the divine authenticity of the Scriptures; but now that the canon of Scripture is complete, the faith for working miracles is not necessary, nor does it prove a degeneracy; for Peter tells us that we must turn our attention to the fulfillment of prophecy, instead of miracles, as evidence of the inspiration of his word and of the near coming of the Savior. "We have a more sure word of prophecy, whereunto ye do well to take heed," &c. In presenting his subject he remarked, When ought we to offer effectual fervent prayer? When there are predictions in the word of God approximating their fulfillment. Example: Daniel, after examining Jeremiah's prophecy concerning the captivity of his people, found the time nearly expired, and he set his face by fasting and prayer to the God of his fathers, that the prophecy might be accomplished in its time. So ought we to do, standing as we are near the end of time, and the fulfillment of the last great events in the history of the world, our duty and privilege is to cry, "Thy kingdom come, thy will be done on earth as it is done in heaven." True it is that Christ will find his people in this attitude when he comes. He remarked

II. That we should offer effectual fervent prayer when God afflicts us. God afflicts us for our profit—and we then learn too, that he is the only source of comfort in afflictions. Again

III. We should offer effectual fervent prayer when we have erred, or our brethren have erred. God will hear us for the restoration of our brother, if they have not been wilful in this matter, and if we are wrong, let them pray for us.

IV. We should pray for the descent of the Holy Ghost upon us. The Savior expressly says if we ask for this we shall have it, Luke xi. 12, besides, if we do not have the Holy Spirit we shall not know how to pray aright.

V. We should have the fervent effectual prayer in preaching the Gospel. We should claim the Savior's promise that he will be with us to the end of the world. It is our duty to go out and labor in the field with greater zeal and faith than before.

He next inquired, what was necessary in order to prevail in prayer? And

1. The text assures us that we must be righteous. "The effectual fervent prayer of a righteous man availeth much." 2. We must have faith in God when we ask. "If any of you lack wisdom, let him ask of God, that giveth liberally, and upbraideth not; and it shall be given him." James i. 5. 3d. We must have perseverance in prayer. 4. We must forgive our enemies. He remarked finally, that those who had done the most good in the world have been men of prayer. He desired that the Lord would make us faithful, and enable us to prevail in prayer. After the usual exercises the Conference adjourned.

WEDNESDAY, May 7.—Morning Session.

Prayer by Bro. Elon Galusha. The Chairman made some remarks in relation to the support of the Advent publications, especially the "Morning Watch." He thought it was essentially necessary that extra efforts be put forth to increase its circulation at this present crisis. He thought this Conference should interest itself in the paper published in this city where it is held, and suggested the propriety of the members pledging themselves to do what was in their power to sustain it. He hoped that all would be interested in this matter.

Bro. J. V. Himes stated that the remarks of the Chairman were entirely voluntary and unsolicited; yet he was glad that this subject was here introduced. The great object of this publication was to sustain God's cause. From the fact that it has taken a conservative position on the Advent faith, a strong prejudice has arisen against it, and hence it has suffered very materially, in its subscription list. The present state of the office, though not flourishing, is encouraging, from the fact of a new interest arising again in its support. He remarked that the "Herald" is associated with the "Watch," and both are pledged to support the great principles of the Advent faith. That the columns of both papers are open to communications to this end. He was desirous that something might be done to sustain the "Watch" in particular, and that lecturers would interest themselves in its behalf.

Bro. N. N. Whiting desired to be heard, as he was connected with this publication. He remarked that when Bro. Southard's health failed Bro. Himes called upon him to take charge of the "Watch;" but he immediately informed him that he did not wish to be connected with it as he had a foreboding of a complete failure, from the diversity of views and extravagant notions that were at the time prevailing. He however was induced to take the charge of the "Watch," from a sense of duty, and a disposition to do all in his power for the support of the Advent cause. He felt the necessity of an organ of this kind, in this city. As he has now become connected with the "Watch," he means to act in accordance with principle in its publication, and in the introduction of communications to its columns. He does not design merely to please, at the expense of the truth. He thinks that Bro. Himes cannot urge the support of the paper from any pecuniary motive, and that the public will certainly exonerate him from this charge.

Bro. I. R. Gates stated that the "Watch" and "Herald" were the principal Advent publications read in Baltimore, and the region around; and, till recently, quite extensively. Through the interior of Pennsylvania, the papers are thought much of. He designs to travel, and hopes to do something towards extending their circulation. He trusts the brethren will also make similar efforts.

Brother Campbell remarked, tho' he had neither silver nor gold, he had a voice, and would do all in his power to awaken an interest in the support of the "Watch." He also designs to travel, and anticipates being able to extend its circulation.

Bro. I. R. Gates observed, that since Bro. Whiting had become connected with the "Watch," a new interest was arising in its favor. The recent translation of the Apocalypse had excited an interest to this effect from foreign sources.

Bro. L. Delos Mansfield said that he had, for the

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last two years, been greatly benefitted by those papers. He could not, however, sympathize with some things recently published in them. He referred, more particularly, to the articles by Bro. Storrs. He stated that there were two extremes, into either of which we were liable to fall. First, to let prophetic chronology entirely alone; or, second, to catch at every floating straw. He thought, that if the paper would give all the true light on prophetic time, it would be sustained.

Bro. S. Bliss remarked, that he thought the brethren had misunderstood Bro. Storrs in his recent articles. The allusion to "Mesmerism," had reference to the "Gorgas affair," which he regarded as nothing but Mesmerism. He looked upon Bro. Storrs as honest, open-hearted, and frank. He had confessed the delusion of the Gorgas vision, and he honored Bro. S. for so doing. He thought that, in the main, he had been misunderstood in that confession. He hoped, in future, brethren would be more careful, that they may not put a wrong interpretation upon the language of others. He had rather stand upon ground which he could occupy conscientiously when the Lord shall come, than to cater for a vitiated taste.

Bro. N. N. Whiting desired to say, that, in reference to prophetic time, his article in the "Shield," which, according to his calculation, he supposed to be irrefutable had been proved incorrect, from the passing of the time; and hence he must frankly acknowledge that he was mistaken. He must therefore, regard that 457 B. C. could not be the correct date for the going forth of the commandment, or the commencement of the 2300 days. If it had been, the event would have occurred. He was satisfied now that there must be a latitude given to the prophetic dates. God has not given us the definite point of their termination; but has commanded us to watch. He cannot again proclaim a point of time, unless he sees more evidence clustering around it than before. He will, however, at any time, give publication to articles which afford clearer evidence, or more solid proof, of definite time than has heretofore been presented. But he would be understood, as refusing to publish mere opinions, visions, and impressions. He was firm in faith that this cause will stand—for it is of God; and if we fall, the Lord will raise up another class, that will publish the Advent truth to the world.

Bro. Elon Galusha remarked, that he subscribed to the views of Bro. Whiting, in the main. He thought a discrimination should be made in reference to what has been said of definite time, and also of delusions. We could not call our mistakes delusions, because our faith on time has been based on evidence of a fair and honorable character, and we were bound to act upon the balance of evidence. He thought Bro. Storrs ought to have made a distinction between the Advent faith and the Gorgas vision. So, also, Bro. Miller ought not to have put us all down as having run into fanaticism, or error, because a class of Adventists had done so. Our arguments in reference to definite time, he said, had been based upon sober calculation, and analogical deduction; hence, it was not a delusion, but a mistake in our argument, founded on preponderating evidence. If this matter were put forth in its proper light, justice would be done to all. And when we make a confession, let us do it for ourselves, and not involve the whole body of Adventists. He would do what he could for the papers.

Bro. J. V. Himes stated, that there had been a wrong impression abroad in reference to the course of the Watch on definite time. It still maintained that there was stability in the prophetic numbers. He had examined the standard works on chronology, and had recently received all the new ones on that subject. Among others, he had lately obtained one of great value, by T. R. Birks. The views of this writer on prophetic time are now being published in the present volume of the "Watch," under the title of "Triumphant Defence of Definite Time." He is satisfied that this article is not duly appreciated. He regarded it as containing the strongest argument on definite time in the English language. When we give definite time, we desire also to give a reason for it.

Bro. H. V. Teall said he felt called upon to make some remarks. He had frequently been asked, of late, if he had given up the Advent faith. He would now say, that, upon the great fundamental truths of the Advent doctrine, he was still a firm believer. He finds that he, also, is not understood, although he has published his views repeatedly. He believes in time, but not in the definite day. He had observed a species of bigotry which had

greatly pained him. He had protested against it. He had never, for a moment, believed that the door of mercy was shut. He means to preach the whole gospel, wherever and whenever he can. If a door be opened for him to preach in any one of the denominations, he would avail himself of the opportunity. It is not his design, nor is there even a plan in his mind, to return to the former church. His business at the present time calls him from the city; but he is ready at any time to preach the Gospel of the Kingdom, whenever and wherever the opportunity presents itself.

Bro. L. Kimball remarked, that all were aware of the sensation produced in referring to the 7th month movement. As Bro. S.'s confession had been referred to, he felt called upon to say, that he lived in "Vermont;" and he knew that the brethren in Vermont claimed the privilege of making their own confessions. They did not consider they had been under a mesmeric influence. If Bro. S. was mesmerized into the Gorgas vision, he ought to confess it. But when he said he got mesmerized "up in Vermont," we could not sympathize with him. This is what has created so much dissatisfaction—his putting down the whole 7th month movement as a delusion, and a mesmeric influence, that generally prevailed over the land—and that he was baptized into it "up in Vermont." He felt called upon to make these remarks, because Bro. Bliss understood Bro. S.'s confession to be confined to the Gorgas affair; but he understood him otherwise; and as a delegate from Vermont, he could not consistently let this pass without this statement. He said he did not reject or throw away Bro. S. He loved and esteemed him highly; but he cannot subscribe wholly to his sentiments.

Bro. Hitchcock spoke of the cause in Oswego. The Advent principles have obtained a hearing there, and the result has been, that a church has been raised up there to wait for God's Son from heaven. The diversity of views prevailing in various places, have not disturbed them. They have endeavored to keep the unity of the Spirit in the bond of love and peace. He was ready to say, the brethren in his part will help to sustain the views presented in this and the Albany Conference.

Bro. S. Bliss wished to say, previous to adjournment, that Bro. J. H. Kent informed him, that in Suffield, Conn., under the labors of Bro. S. Chapman, within a few months, a church, consisting of forty individuals, had been raised up to support the Advent faith. Twenty souls have been converted there since November, and twenty had joined from other churches.

Bro. Hawks added, that he was acquainted with the circumstances; and also that, in an adjoining town, under the labors of the same brother, a church, consisting of thirty-fifteen of whom had been converted from the error of their ways, to the living and true God—had been raised up.

Voted—That the order of the afternoon exercises be changed, and the doings of the Albany Conference be considered and acted upon by this Conference. Committee on preachers reported that Bro. Elon Galusha would preach in the evening. Conference adjourned with prayer, by Bro. I. Adrian.

AFTERNOON SESSION.

The Chairman not being present, Br. J. Litch was appointed chairman pro tem.

Br. J. V. Himes stated, that the object of the afternoon session was to consider and act upon the proceedings of the Albany Conference.

Br. S. Bliss read the proceedings of that Conference, when it was voted, that those who were not in attendance there, have the privilege of expressing their views respecting the same.

Bro. H. V. Teall said, that what had been recommended by the Albany Conference met his wishes—his views and sentiments fully accorded with his own. He had been contending for the same principles of order and discipline for the last six months. He desired to be considered as supporting them. He highly applauded the proceedings of that Conference, and the plan of operations recommended. He wished for the restoration of order, and the institution of Apostolic order among us. He intended hereafter to advocate the principles embodied in those proceedings; and he hoped that they may not merely remain on paper, but be carried out fully in practice.

Br. S. Bliss then introduced the following resolutions, which were fully discussed and unanimously approved:—

Resolved, That this conference approve the doings of the Mutual General Conference held at Al-

bany, which commenced April 29th, 1845. The important truths presented in the report of that Conference, we believe, to be in accordance with the Scriptures of Truth. We rally upon them—we unite in them; and, God blessing our endeavors, we will lay aside minor questions of controversy, and exert our energies to defend those great fundamental principles.

Resolved, That we can look with no approbation upon those who, under the cloak of the Advent doctrine, seek to distract the brethren by questions that gender strife, or to alienate their minds from the great principles and duties of the gospel, by speculative fancies and doctrines of men.

Resolved, that we have no confidence in any new messages, visions, dreams, tongues, miracles, extraordinary gifts, revelations, impressions, discerning of spirits, or teachings, &c. &c, not in accordance with the unadulterated word of God.

Resolved, That we regard the literal interpretation of the Scriptures as the true one, except in those cases where the context, or some other Scripture, or our own senses, demand that we should adopt the secondary, or figurative sense of words—that Scripture be explained by Scripture, and the New Testament be considered as exegetical, or expository of the Old.

Resolved, That we regard that system of ultra literalism, through which theories are sustained by an abstract meaning of words in isolated passages, irrespective of the bearing which Scripture has upon Scripture, and explanations which are found in other portions of the word of God—as subversive of all correct principles of interpretation. And that we reject the distinctive characteristics of modern Judaism on the one hand, and on the other, the theory that we have witnessed the events that were to mark the consummation of the age,—founded on such principles of interpretation, as not sustained by a true exposition of the Scriptures.

Resolved, That we regard all spiritualizing, or etherializing of the Word, as detracting from the spirit of prophecy, and subversive of a correct understanding of the Scriptures.

Resolved, That, by the grace of God, we will once more gird up our loins for the work to which God has called us; and forgetting the things that are behind, and pressing forward to those which are before, we will endeavor to warn our fellow men of the coming judgment, and arouse as many as God may please thus to awaken, to escape the things which are coming upon the earth, and to stand before the Son of man. And keeping our eye steadily fixed on the speedy coming of Christ, as the consummation of all our hopes, we will be governed by the entire Gospel of Christ.

Conference adjourned with prayer.

[Concluded next week.]

ACCOUNT OF LUTHER'S DEATH, BY THE ROMANISTS.—SPECIMEN OF PAPAL LIES IN THE TREATMENT OF "HERETICS."

In the beginning of 1545, a pamphlet was published at Naples to inform the world that Luther was dead, and it professed to give the particulars of his departure. In this veritable publication it was stated that Luther spent his time in gluttony and drunkenness, and blaspheming the Pope; that, perceiving his end to be near, he commanded his attendants to place him upon an altar and worship him as a God; that he received the sacrament and immediately died; but the consecrated water leaped out of his stomach and remained suspended in the air, to the astonishment of all beholders: that when he was buried there was such a frightful storm, with thunder and lightning, that people thought the day of judgment had actually come; that in the night the storm returned with still greater violence, and the next morning the tomb was found empty, but such an intolerable smell, and such an odor of burning brimstone came from it, that it made every body sick who ventured near it; whereupon many repented and joined the Catholic church, etc., etc.

The Landgrave of Hesse sent a copy of the pamphlet to Luther, who made himself very merry over it, and published a large edition in Italian and German, adding nothing but the following very characteristic note at the close:

"Now I, Martin Luther, Dr., acknowledge and testify by this present writing, that I received the foregoing angry tale respecting my death, on the 21st of March, and that I have read it with great mirth and jolity, except the blasphemy, that such lies should be attributed to the high, divine Majesty. For the rest, it tickles me to my right knee-pan and my left heel, that the devil and his crew, the Pope and the papists hate me so heartily. May God convert them from the devil. But if it be decreed that my prayer for a sin which is unto death be not heard, very well—then God grant that they may speedily fill up the measure of their iniquity, and do nothing else for their own comfort and joy than write such books as these."—*Biblical Repository*.

DEAR BRO. HIMES:—By publishing in the Herald the following extract from a letter written by brother Thomas Atkinson, (who is now with you by a letter in a paper of present inst.) 23d, Feb. by Mr. Rand at Winsor N. S., a Calvinist Baptist minister, you will oblige all the Adventists of these parts, where brother T. A. has labored nearly a year—and has suffered by "false accusers."

"As I am informed some attempts are made to prejudice people's minds against you, as being a deceiver and a man of immoral character, I can with pleasure testify, (and you can make what use of it you think proper,) that I baptized you, and am acquainted with your friends in Cumberland, and that so late as last summer when I met you at Gausboro' you were held in high estimation in the church, and among those who are without, as a man of unspotted reputation. You may say that I have a high esteem for you as a Christian brother, and am exceedingly sorry that you have become infatuated with those (he observes that "the Millerite theory is the result of weakness, or wickedness.") speculations about Millennium, which have turned so many stronger heads than either yours, or mine.—I trust you will yet be brought to your senses, and be a useful man; I should be sorry for you to come this way with your present views, as I think you would hinder the gospel of Christ. I remain with sincere prayers for your welfare, your affectionate brother S. T. RAND.

Wisdom in Miniature.

BY F. M. TUPPER.

Error is a hardy plant; it flourisheth in every soil; in the heart of the wise and good, as well as with the wicked and foolish; for there is no error so crooked but it hath in it some lines of truth, nor is any poison so deadly but it serveth some wholesome use.

The just man, enamored of the right, is blinded by the speciousness of that which is wrong; and the prudent man, perceiving an advantage, is content to overlook the harm.

On all created things there remaineth the half-effaced image of God; somewhat of fair and good though blotted by the finger of corruption.

If error cometh in like a flood, it mixeth with the streams of truth; and the adversary loveth to have it so, for thereby many are decoyed.

Providence is dark in its permissions; yet one day, when all is known, the universe of reason shall acknowledge how good they were; for the wise man leaneth on his wisdom, and the righteous trusteth in his righteousness; and those who thirst for independence are suffered to drink of disappointment, to prove and humble them; and to teach the lovers of truth that it is but the ladder to Him, on whom only they should trust.

There is truth in the wildest scheme that imaginative heat hath engendered; and a man

may gather somewhat from the crudest theories of fancy.

The alchemist laboreth in folly, but catcheth chance gleams of wisdom, and findeth out many inventions, though his crucible breed not gold.

The sinner that togeth with witchcraft, thinketh to delude his fellows; but there be very spirits of evil, and what if they come at his bidding?

The life is in the blood; but souls may communicate unseen, for mind may act upon mind, though bodies be far divided.

The dog may have a spirit as well as his brutal master;—a spirit to live in happiness; for why should he be robbed of his existence? There may be a future rest for the patient victims of the cruel,—a season allotted for their bliss to compensate them for unjust suffering.

Scoff not at seeming error, but dig below its surface for the truth; and beware of seeming truths that grow on the roots of error. Verily, there is nothing so true, that the damps of error have not warped it; and nothing so false that a sparkle of truth may not be in it, or near it. For the enemy, the father of lies, the giant Upas of Creation, whose deadly shade hath blasted this once green garden of the Lord, can but pervert the good, but may not create the evil. He destroyeth but cannot build; for he is not an antagonist deity. Mighty is his power, yet he is a creature and a subject. Not a maker of abstract wrong, but a spoiler of concrete right. The fiend hath not a royal crown; he is but a prowling robber, suffered, for some mysterious end, to haunt the King's highway. Yea, his panoply of errors is but a distortion of truth.

Seek not further, O man! to solve the dark riddle of sin; but suffice it that thine own bad heart is to thee thine origin of evil.

"DENOMINATIONS IN TROUBLE.—It has long been the subject of sorrowful lament that in the Presbyterian church there should be such a dearth of spiritual influences. The ways of Zion mourn. Few come to her solemn feasts. The church sleeps, the enemy sows tares, and the wicked increase in their iniquity. The present state of things portends some great calamity, we fear, and if Christians will not awake by the tender dealings of the Lord, they may expect to be aroused by judgments."—*Presbyterian*.

"Our Zion mourns for the marked desolation, which, like a blight, has come over her during the year that has passed and gone. It has been a year of tribulation for Methodism, and one which the most humble member of the militant church has had cause to feel with a spirit of deep humility. In addition to the internal excitements which have agitated her, political excitement has swept over the land, and caused many to weep;—but what has been worse than all else, those who have heretofore labored together in love upon the walls of Zion, have been arrayed in battle against each other; the consequence has been that sorrow and destruction have followed in its train."—*Methodist Repository*.

"The present aspect of affairs in our denomination, more especially as regards the subject of domestic slavery, and the prospective effect of its discussion upon the pecuniary interests and spiritual prosperity of our various benevolent organizations, is truly affecting. A crisis fearful in its character as to the continued union of Baptists in the North and the South, is now pending. A cloud pregnant with an excitement that should be deprecated is over our heads, and just ready to burst upon us. The first drops have perhaps already been felt, and their effects seen and lamented. Fraternal kindness and a spirit of compromise

is almost swallowed up in irreparable determination, and sudden withdrawals, instead of a coming together in prayer, and by supplicating to the great God of missions for direction."—*Baptist Record*.

A GREAT DISCOVERY.—In D'Aubigne's History of the Reformation, we have a graphic account of the discovery which Luther made of the Bible, at the time when Providence was preparing him to be the grand instrument of a resurrection of the religion of the Bible. He had been two years at the University of Erfurth, and was 20 years of age. One day he was opening the books in the library, one after another, in order to read the names of the authors. One, which he opened in its turn, drew his attention. He had not seen anything like it till that hour. He reads the title; it is a Bible, a rare book, unknown at that time. His interest is strongly excited. He is filled with astonishment at finding more in that volume than those fragments of the Gospels and Epistles which the Church has selected to be read to the people, in their places of worship. Till then he thought that they were the whole word of God; and here were many pages and many books, of which he had no idea. His heart beats as he holds in his hand all the scriptures divinely inspired. With eagerness and indescribable feelings, he turns over the leaves of God's word. He returns home with a full heart. Oh! thought he, if God would give me such a book for my own!—He soon returned to the library to find his treasure again; he read and re-read; and then in his surprise and joy he went back to read again. The first gleams of a new truth then arose upon his mind.

This event had a sublimity in it, because that the impulse which the discovery gave to Luther's mind, was to be communicated to the millions of other minds; because the whole Reformation lay hid in that Bible. This book, on the unknown shelves of a dark room, was, through his mind, to become the book of life to nations. It had now fallen into the hands of its translator, who was about to give it tongue to speak to all Europe.

POPERY IN BOSTON.—A KNOCK DOWN ARGUMENT.—On Wednesday of last week, Mr. Hoover, a student, stepped in a bookstore in this city to inquire for a No. of Brownson's review, containing an article on popery. Mr. B. at this moment coming in, gave Mr. H. a copy of his review, which the latter took, remarking that he believed catholicism to be dangerous to civil government. Mr. Brownson demanded proof, and Mr. H. gave it off hand. Mr. B., as we have it, was disturbed, and said, "I know what you are; you are an ignorant, enthusiastic heretic." Mr. H. answered, "Mr. B. you have tried the thousand and one things in your day, and finally have turned Roman Catholic; and if you believe the principles of the Romish church, you are a traitor to your country. Mr. B. shook his cane in Mr. H's face, threatening to strike him if he said that again. The remark was substantially repeated, upon which Mr. Brownson seized Mr. Hoover by the throat, and shoving him against the stove, threw him upon the floor, the latter making no resistance. Mr. B. attempted afterwards to apologize, but Mr. H. said No, you have acted out the principles of your church—you have done what that church demands of you, and you have no right to apologize. Mr. Hoover may console himself with the thought that though he was tumbled unceremoniously over the stove, he was not put into the fire, as many a heretic has been."—*Boston Recorder*.

May 21, 1845

METHODISM.—The Methodist Protestant, says the editor of the Banner of the Cross, speaks of the decrease of 1,369 members in the Baltimore Conference for the last year, as "a fact which demands serious consideration." "Bishop" Soule it calls "the great Puseyite of Methodism;" it treats curiously of "the present vexed question of *What is Episcopacy?*"—and utters more than it was perhaps aware of in saying, "Where foundations are laid in wrong, the piling up of the massy superstructure will ever be unsafe; such an edifice cannot be permanent; truth alone will endure."—*Witness and Advocate.*

ANTI PAPAL MOVEMENT IN GERMANY.—There is now a large party among the Catholics of Germany, with Ronge and Czerski, another Catholic clergyman, as leaders, who declare themselves free from the Pope. They cherish their faith as Catholics, but they will be German Catholics, and not Roman Catholics. Already, communities are forming, publicly opposing the Pope, abolishing the celibacy of the clergy, and purifying their faith from many superstitious notions. We have followed with great interest this new struggle for liberty, and the more so as it emanates from the land of Martin Luther—a land that gave birth to many a noble spirit whose mental creations shed freedom, light and happiness over the human family. The perseverance of the Germans, whenever they labor for the cause of liberty, their warmth of feeling, and their enlightened Universities, will bear them on until the work is accomplished.—*Journal of Com.*

EXPRESSIVE FAITH.—No people ever surpassed the aborigines of America, in the musical and expressive character of their names, and the titles given to the rivers and lakes of the country. For instance, "*Winnipiseogee*," the Indian name for a beautiful lake forming the source of one of the branches of the Merrimac River, being translated, signifies "*The Smile of the Great Spirit*." Could the most refined taste suggest a more euphonious or poetical title than this?

One Young, a leading Saint among the Mormons at Nauvoo, has published an epistle to the "Elders," from which the following is an extract: "Elders who go abroad and borrow horses or money, and run away with it, will be cut off from the church without ceremony; and they need not look for that lenity which they have had heretofore?"

The depravity of children is becoming an alarming feature of the times. Three boys, from 10 to 14 years, were arrested in Baltimore, for firing houses in sport!

Several boys have been arrested in Cincinnati for setting fire to various buildings. They confessed the crime, and stated that the motive which induced them to commit the horrid crime, was to get the fire engines out, and get their favorite to the fire first.

Out of fifty-four boys convicted in the Boston courts for theft and other crimes, within a short time, forty-six were boys that sell newspapers in the streets.

Feet-washing.

We regret the "Hope" should keep such silence respecting the extravagances in the State of Maine, such as feet-washing, kissing, etc., with their legitimate results. These, instead of being censured and exposed, have rather been apologized for in some communications. Their friends in this section are anxious to know how far the editors of that paper wish to be understood as sympathizing with, or aiding and abetting those things? We

intend to wash our hands of all these extravagances; and we call upon all lovers of pure and undefiled religion to come out from, and touch not, taste not, and handle not, those unclean things, (which all are to perish with the using,) alter the commandments and ordinances of men, "which things have indeed a shew of wisdom in will-worship, and humility, and neglecting of the body; not in any honor to the satisfying of the flesh. Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshy mind." (Col. ii. 23, 18.)—*Morn. Watch*

The ten Virgins.

Dear Bro Whiting :—I have hitherto said but very little respecting the position we occupy, or the nature of past events, for the last six months. With your permission, I will now say, that I believe we erred, and ran off our track about one year ago, by abandoning the view Bro. Miller gave in his lectures, of the parable of the Ten Virgins. When the 21st of March, 1844, passed away, we supposed we were in the tarrying time; and accordingly, to make all tarrying harmonize with that view, we were obliged to say that the *Midnight Cry* had not been given—for that cry comes after the tarrying. Then we looked for the *true cry*; and when the 7th month movement came, it received that appellation. But I must say, after the most careful review of the subject, that I believe Bro. Miller's first view is the true one; and that the 7th month, and all other efforts, were only *items* of the whole amount. And finally, that the cry will continue till we see the Lord in the air. And it is not clear, also, that "the hour of his judgment," as proclaimed in Rev. xiv. 7, is the same as the "*Midnight Cry*?"

If this is the true position, then our great work is before us, until we are relieved by the coming of the Bridegroom. And may he come speedily. Amen! Yours. J. LITCH

WERE THE WRITERS OF THE NEW TESTAMENT INSPIRED?

Evidently the Great Teacher promised they should be. Before his crucifixion, he assured them of all the aid they should need, both to understand the truth and communicate the truth. "The Holy Ghost shall teach you in the same hour what ye ought to say. I will pray the Father, and he will give you another Comforter, even the Spirit of truth, that he may abide with you. He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. The Spirit of truth, he will guide you into all truth, and will show you things to come." Such were the promises of Christ; that he would preserve them from all errors in history, by quickening their memories, and from all errors in reasoning and doctrine, by leading them into all truth; and seal their inspiration in the sight of the world, by enabling them to predict things to come. Unless Christ fulfilled this promise, his own veracity is violated, and his teachings are unworthy of credence.

Was this promise realized? The writers of the New Testament affirm it in places without number. "The Holy Ghost fell on them, and they spake with tongues and prophesied." Paul said for himself; "My speech and my preaching was not with enticing words of man's wisdom, but in demonstration, or showing of the Spirit. The Gospel which was preached of me, is not after man; for I did not receive it of man, neither was I taught it, but by the revelation of Jesus Christ." Speaking for his fellow apostles as well as for himself, he said, "We have received the Spirit which

is of God, that we might know the things which are freely given us of God.—God hath revealed them unto us by his Spirit. The mystery of the knowledge of Christ is now revealed unto his holy apostles and prophets by the Spirit."—*Cong. Jour.*

The report of the proceedings of the New York Conference was not received in time to insert the whole of it in this week's paper.

From a press of other business, and feeble health, we have been unable to complete the article on definite time.

It may be expected that Bro. Billings will preach at Westborough the first Sabbath in June.

Bro. White will be with the brethren in Kingston, Mass. on the last Sabbath in May, if the Lord will.

Conferences

CONFERENCE IN BOSTON will commence May 27, and continue several days. Lectures and addresses will be given as usual. Brethren and friends of the Advent cause, are cordially invited to come up to these Anniversary feasts. Let us rally once more, and gird up the loins of our minds to the work of God, and the conflict that remains to be finished.

CONFERENCE AT BALTIMORE (Md.), will commence on the third Tuesday in May, at half-past 10 A.M., and continue over the next Lord's day. Our brethren are cordially invited to attend. I. R. GATES.

CRUDEN'S CONCORDANCE is put up in four styles of binding:

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THE MILLENNIAL HARP.—We have put out a new edition of the Harp, with 36 pages in the Supplement, in addition to the former editions. It is now bound in sheep, with a smaller margin, so as to be more convenient for the pocket. Price 50 cts single; \$4 50c per doz., or \$33 1-3 per hundred.

Letters and Receipts to May 17.

J O Prescott \$1 pd to middle v 8; J B Morgan \$1 pd to end v 10; A White \$1 pd to end v 9; S D White \$1 pd to end v 9; Mrs S Mann \$1 pd to end v 9; Rev A Stone \$1 pd to end v 8; J A Wakefield \$2 pd to end v 7; C S Rowell \$1 25c pd to end v 9; Capt Rogers \$1 pd to end v 9; B G Getchell \$1 pd to end v 9; D C Phillips \$1 pd to 202 in v 9; W F Currier \$1 pd to 227 in v 10; T H Gridley 50c pd to middle v 8; J T Stall 50c pd to middle v 9; A Dunham 50c pd to middle v 9; E Dexter \$1 pd to 202 in v 9; Geo Hill \$1 pd to 230 in v 10; A Tenney 50c pd to end v 9; Mrs S Woodstock \$1 pd to 235 in v 10; Jno W Thatcher \$3 pd to end v 9; J Drew \$1 pd to end v 8; H Kimball \$1 pd to 207 in v 9; J Purrington \$1 50c pd to 228 in v 10; S P Capen \$3 pd to end v 8, three copies; S King \$2 pd to end v 9; M E Butman \$2 pd to end v 9; Chs Taylor \$1 pd to 236 in v 10; D Hadley \$1 pd to 226 in v 10; Deacon Miliken \$2 pd to end v 10; E Moulton \$3 50c pd to end v 9; J G Briggs \$2 pd to end v 9; D Wilson \$2 pd to 242 in v 10; Capt. Sleeper \$1 pd to 236 v 10; L Moore 50c pd to end v 9; G Huntley \$1 pd to 217 in v 9; A Town \$1 pd to end v 9; L C Cobb \$1 pd to end v 9; C P Kendall \$1 pd to 205 in v 9; J W Trumbull \$1 pd to middle v 9; S Williams \$1 pd to middle v 10.

E C Skinner; pm, Clinton NY; R Hutchinson; pm Geerville NY, papers sent; J Curry; S Bruce; A A Sawin; S C Chandler, books sent as ordered; G T Stacey \$5; pm Jericho Vt.; John Stockwell; pm Montpelier Vt.; pm Wallingford Vt.; pm Cabotville Mass.; J Morrill \$4 all right, pd to 228 in v 10; Noah Pike \$2, \$2 50c still due; J S White; D Colburn \$1.

THE ADVENT HERALD,

AND SIGNS OF THE TIMES REPORTER.

BEHOLD! THE BRIDEGROOM COMETH!! GO YE OUT TO MEET HIM!!!

VOL. IX. NO. 16.

Boston, Wednesday, May 28, 1843.

WHOLE NO. 212.

THE ADVENT HERALD

IS PUBLISHED EVERY WEDNESDAY BY

J. V. HIMES,

AT NO. 14 DEVONSHIRE STREET, BOSTON.

J. V. Himes, S. Bliss, & A. Hale, Editors.

TERMS.—One Dollar per Volume, of 26 Numbers. Five Dollars for 6 Copies, Ten Dollars for 13 Copies.

All communications for the *Advent Herald*, or orders for Books or remittances, should be directed to "J. V. Himes, Boston, Mass.," post paid.

Post Masters are authorized by the Post Office Department to forward free of expense orders for, or to discontinue publications, and also money to pay for the same.

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From the Morning Watch.

Edward Irving.

REPROACH BROUGHT ON THE ADVENT CAUSE BY FALSE MIRACLES—GIFTS OF TONGUES, ETC.

The name of EDWARD IRVING is probably well known to many of our readers. Possessed of splendid talents, and an independent mind, he attracted general notice in Scotland, and subsequently in England, as a preacher. For some time he officiated as pastor of the Caledonia Chapel, Hatton Garden, London. While at his post, he began to deliver lectures on the Second Advent of Christ, which attracted so much notice, that the Chapel was thronged with hearers, some of whom were among the most distinguished men in England. It was no unusual thing for him to address an audience of fifteen hundred, or two thousand persons. A very general interest was awakened in the truth, that the coming of the Redeemer was at hand. It was at this period, that Satan contrived, by one of his characteristic devices, to introduce a spirit of fanaticism into Mr. Irving's church. It commenced by individuals being led to believe that the miraculous gifts—such as prophecy, healing the sick, which had been possessed by the Apostles—might be expected in later times. Mr. Irving embraced this error; and although he never pretended to exercise any such supernatural gift himself, he supposed his followers did, and therefore encouraged them when they fancied they could speak with tongues, or prophesy. The result may be told in a few words. Sober-minded men were shocked at the outbreaks of fanaticism which followed, and deserted the church. Others, who, from personal attachment to the pastor, still continued their attendance, found that his mind wavered, that he neglected the advice of his best friends, propagated erroneous doctrines, and finally they applied to the Presbytery of Annan, in Scotland, to which he belonged. The Presbytery, after a patient hearing, dissolved his connection with the Caledonian Church. He became dejected, gloomy, and finally died of a broken heart, in 1834. Some of his former members finally

had their eyes opened to the delusion into which they had run, published a history of its rise and progress, with a confession, in reference to their own part in the mischief. In a letter which Irving wrote while his trial was pending, there is a paragraph which clearly "defines his position." The letter bears date, December 24th, 1831, and is addressed to the trustees of the church. He says: "I most solemnly warn you all, in the name of the Most High God, for no earthly consideration whatever, to gainsay or impede the work of speaking, or prophesying, which God hath begun amongst us, and which answereth in all respects, both formally and spiritually, to the thing promised in the Scriptures, to those who believe—possessed in the primitive Church; and much prayed for by us all." One of Mr. Irving's members—a Mr. Baxter—after he was convinced that he had been deluded, published a pamphlet on the subject, from which we shall make extracts, for the perusal of our readers. After they have gone through with these, they will be enabled to decide, whether Satan works only on the other side of the Atlantic. Mr. Baxter says:—

"Some months before writing the 'Layman's Appeal,' I had heard many particulars of the extraordinary manifestations which had occurred at Port Glasgow, in Scotland. A near relation of mine, having a friend, a clergyman of the Church of England, residing in the neighborhood; I had, from time to time, received accounts through him, of what was going on there. Conceiving, as I did, and still do, that there is no warrant in Scripture for limiting the manifestations of the Spirit to the Apostolic times; and deeply sensible of the growth of infidelity, in the face of the church, and of the prevalence of formality and lukewarmness within it; I was ready to examine the claims to inspiration, and even anxious for the presence of the gifts of the Spirit, according, as it seemed to me, to that Apostolic command, 'Covet earnestly the best gifts.' Conscious that nothing but an abundant outpouring of the Spirit of God could quicken the church into active life; and that nothing less than the power of God, put forth in testimony, could stem the torrent of infidelity which was flowing in upon us; I longed greatly, and prayed much, for such an outpouring and testimony. When I saw, as it seemed to me, proof that those who claimed the gifts were walking honestly, and that the power manifested in them was evidently supernatural, and moreover bore testimony to Christ come in the flesh, I welcomed it at once as the work of God, though it was long before I publicly spoke of it.

"In August, 1831, a dear friend (Mr. A.) visiting me, I expressed these convictions to him, and added, I could not publicly speak of them, from the want which I felt of Scripture warrant for restoration of the gifts at this period of the church. Declaring that it seemed to me consonant with Scripture generally, and in the form which the manifestations assumed, they seemed to bear the impress of God; but

that I could not teach men now to look for the gifts, until I saw more clearly the promise and prophecy upon which they might be expected.

"I should mention, that I had, for twelve months previously to this, been in the almost daily habit of reading to, and teaching the poor, in the parish where I reside; and had found much strength and comfort to myself, and, I have reason to believe, it was also accompanied with profit to those who heard it. I had carefully avoided any assumption of the ministerial office; so much so, that (though I do not think the scruple well founded) I had refrained from praying with the people when gathered together; conceiving the privilege of leading in prayer belonged alone to the ordained minister.

"At this period I was, by professional arrangements, called up to London, and had a strong desire to attend at the prayer-meetings which were then privately held by those who spoke in the power, and those who sought for the gifts. Having obtained an introduction, I attended; my mind fully convinced that the power was of God, and prepared, as such, to listen to the utterances. After one or two brethren had read and prayed, Mr. T— was made to speak two or three words very distinctly, and with an energy and depth of tone which seemed to me extraordinary, and it fell upon me as a supernatural utterance, which I ascribed to the power of God; the words were in a tongue I did not understand. In a few minutes Miss E. C. broke out in an utterance in English, which, as to matter and manner, and the influence it had upon me, I at once bowed to as the utterance of the Spirit of God. Those who have heard the powerful and commanding utterance need no description; but they who have not, may conceive what an unnatural and unaccustomed tone of voice, an intense and rivetting power of expression—with the declaration of a cutting rebuke to all who were present, and applicable to my own state of mind in particular—would effect upon me, and upon the others who were come together, expecting to hear the voice of the Spirit of God. In the midst of the feeling of awe and reverence which this produced, I was myself seized upon by the power; and in much struggling against it, was made to cry out, and myself to give forth a confession of my own sin in the matter, for which we were rebuked; and afterwards to utter a prophecy that the messengers of the Lord should go forth, publishing to the ends of the earth, in the mighty power of God, the testimony of the near coming of the Lord Jesus. The rebuke had been for not declaring the near coming of Jesus, and I was smitten in conscience, having many times refrained from speaking of it to the people, under the fear that they might stumble over it, and be offended.

"I was overwhelmed by this occurrence. The attainment of the gift of prophecy, which this supernatural utterance was deemed to be, was with myself and many others, a great object of desire. I could not, therefore, but rejoice at having been made the subject of it,

but there were so many difficulties attached to the circumstances under which the power came upon me, and I was so anxious and distressed lest I should mistake the mind of God in the matter, that I continued many weeks weighed down in spirit and overwhelmed.—There was in me, at the time of the utterance, a very great excitement; and yet I was distinctly conscious of a power acting upon me beyond the mere power of excitement.

"The day following this occurrence, I devoted to fasting and prayer, to beseech God to open to me his mind in the matter, that I might not stumble in my way. In the midst of my prayer, the promise in Mal. iv. 5—'Behold I will send you Elijah the prophet, before the coming of the great and dreadful day of the Lord, and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse;' coupled with the declarations concerning John Baptist; particularly that in Luke i. 17—'He shall go before Him in the spirit and power of Elias, to turn,' &c., were brought before me, and it was written upon my mind by a spirit wholly new to me 'the Lord is now pouring out upon the church the spirit and power of Elias, to prepare for the second coming of Jesus.' This view was altogether new to me; and I could not then see its propriety so fully as to clear up my doubts and inquiries concerning the work; but I had set myself reverently to seek the mind of the Lord; and this, to me, unusual and unlooked-for communication, worked in me a persuasion that this was the Lord's answer to my prayers, and though I understood it not fully then, that my understanding would, in due time, be opened upon it, and I should see the truth.

"From this period, for the space of five months, I had no utterance in public; though, when engaged alone in private prayer, the power would come down upon me, and cause me to pray with strong crying and tears for the state of the church. On one occasion, about a month after I had received the power, whilst in my study, endeavoring to lift up my soul to God in prayer, my mind was so filled with worldly concerns that my thoughts were wandering to them continually. Again and again I began to pray, and before a minute had passed, I found my thoughts had wandered from my prayer back into the world. I was much distressed at this temptation, and sat down, lifting up a short ejaculation to God for deliverance; when suddenly the power came down upon me, and I found myself lifted up in soul to God, my wandering thoughts at once riveted, and calmness of mind given me. By a constraint I cannot describe, I was made to speak—at the same time shrinking from utterance, and yet rejoicing in it. The utterance was a prayer that the Lord would have mercy upon me and deliver me from fleshly weakness, and would graciously bestow upon me the gifts of his Spirit, 'the gift of wisdom, the gift of faith, the working of miracles, the gifts of healing, the gift of prophecy, the gift of tongues, and the interpretation of tongues; and that he will open my mouth and give me strength to declare his glory.' This prayer, short almost as I have now penned it, was forced from me by the constraint of the power which acted upon me; and the utterance was so loud, that I put my handkerchief to my mouth to stop the sound, that I might not alarm the house. When I had reached the last word I have written, the power died off me, and I was left just as before, save in amazement at what had passed, and filled, as it seemed to me, with thankfulness to God for his great love so manifested to me. With the power there came upon me a strong conviction—'This is the Spirit of God: what you are

now praying is of the Spirit of God, and must, therefore, be the mind of God, and what you are asking will surely be given to you.' This conviction—strong as it was at the moment—was never shaken until the whole work fell to pieces. But from that day I acted in the full assurance that in God's own good time all these gifts would be bestowed upon me.

"In January, 1832, being about five months from my former visit, occasion was given me, by a professional call to London, to visit the brethren there; within this interval the utterance from the power had been permitted by the pastor in the Scotch Church, and the gifts (as they were called) were exercised in the public congregation. For nine months previously, it had been the arrangement of Mr. Irving, the pastor of that church, to have prayer-meetings every morning at half-past six, to pray for the church, and for the gifts of the Spirit. This prayer-meeting was first instituted when the General Assembly of Scotland was expected to sit in judgment upon Mr. Irving's writings, particularly that on the human nature of our blessed Lord. Its object was then stated to be, to pray that the General Assembly might be guided aright in its judgments, and not rashly condemn the truth of God. The manner of conducting these prayer-meetings was for the pastor first to open the meeting by singing and prayer, and then to call upon any one present, whether a minister or layman, and whether a member of his church or not, to read and pray; his choice being guided according to his personal knowledge of the parties. No commentary upon the Scriptures was given, but it was simply read over, and followed by prayer. In these meetings I had, on one or two occasions, been called upon by the pastor, and had read or prayed before the congregation. On the morning following the day of my arrival, I was called upon again, and opening upon the prophet Malachi, I read the fourth chapter; as I read, the power came upon me, and I was made to read in the power. My voice raised far beyond its natural pitch, with constrained repetitions of parts, and with the same inward uplifting which at the presence of the power I had always before experienced. When I knelt down to pray, I was carried out to pray in the power for the presence and blessing of God in the midst of the church; in all this I had great joy and peace, without any of the strugglings which had attended my former utterances in power.

"Having been asked to spend the evening at a friend's with the pastor, one of the gifted persons (Mrs. J. C.), and three or four other persons, I went, and whilst discoursing on the state of the church, some matter of controversy arose, on which I requested the pastor to pray that we might be led into the truth. After prayer, Mrs. J. C. was made to testify that now was the time of the great struggle and power of Satan in the midst of us; that now we must take to ourselves the whole armor of God and stand up against him: for he was coming in like a flood upon the church, and fearful was his power. The pastor observed that this utterance taught us our duty, as standing in the church, to wrestle against the enemy; and whilst he was going on to ask some questions, the power fell upon me, and I was made to speak; and for two hours or upwards, with very little interval, the power continued upon me, and I gave forth what we all regarded as prophecies concerning the church and the nation—declaring God's anger rested upon the nation because of its wickedness and infidelity; that because of the pride of the world, God has sent a pestilence, and had smitten in the bowels for abasing pride; and that the visitation of Pharaoh would come upon the land, and it would be as a charnal-house

for the multitude of the slain. On the church, the denunciations against the unfaithful pastors were most fearful—that it was flowing on into the power of the enemy, and falling from its office of God's witness in the earth. These prophecies were mingled with others most glorious and gracious, as they appeared to us—declaring the Spirit should be abundantly poured forth, and a faithful and mighty people should be gathered in this land; the presence of the Lord in the midst of them as of old-time—that the Lord would anoint and send witnesses into every nation under heaven, and speedily gather to himself out of every nation, and kindred, and tongue, and people, a church made ready for the Lord—and that the Lord was at hand—the morning star arising among us, and the signs of his coming all around us.

"In the beginning of my utterance that evening, some observations were in the power addressed by me to the pastor, in a commanding tone; and the manner and course of utterance manifested in me was so far differing from those which had been manifested in the members of his own flock, that he was much startled, and in the first part of the evening doubting whether it was of God or of the enemy. One circumstance, as he afterwards mentioned to me, particularly tried him. I was made to bid those present ask instruction upon any subject on which they sought to be taught of God; and, to several questions which were asked, answers were given by me in the power. One in particular was so answered, with such reference to the circumstances of the case, of which in myself I was wholly ignorant, as to convince the person who asked it that the Spirit speaking in me knew those circumstances, and alluded to them in the answer.—The fact, however, of bidding them to ask and of answering questions troubled the pastor, because two children in Gloucestershire, who had been made to speak in wonderful power, and who afterwards were found to speak by a false spirit, were accustomed to bid to questioning and to give answers in the power; and none of the speakers in the pastor's flock ever did so. He came up to me and said, 'Faith is very hard.' I was immediately made to address him, and reason with him in the power, until he was fully convinced the Spirit was of God, and gave thanks for the manifestation of it.

"The same morning great utterance was given to me whilst at breakfast, at family prayers, and afterwards. Mrs. J. C., Mrs. C., and Miss E. C. (who, with Mr. T. and Miss H., were the only persons then speaking in the power in London), were present; and the declarations of the breaking forth of the light and power of the Spirit of God, and the abundant manifestations of the love of God in his people were very striking. The call to 'stand out and be separate,' and 'to your tents, O Israel,' were oft repeated by my lips, though I did not then understand to what we were called, and from what exactly it was we were to be separated. The expressions were general, but the whole was calculated to raise great expectations in our minds, and prepare for the things which were to follow."

Switzerland.

This country has been the scene of a bloody contest between the rival religionists, attended with serious loss of life. The people of the Basle Campagne and the more disorderly in Berne formed a corps with which to attack Lucerne, while the Canton of Argu summoned by the tocsin all good Protestants to arms. One account states—"Last night, [March 30th,] fires were seen at two or three points, which were probably signals. Many of the

municipalities have agreed to give from four to six francs to those who should take part in the invasion, and to allow them each from half a franc to two francs per day. They, moreover, undertook to provide for the children and widows of the volunteers who should fall in combat. The army is supplied with provisions for several days; and the committee purchased at Aarau and its vicinity a quantity of bread and meat, which was cooked, in order that no delay should occur on the March." A force five thousand strong crossed the frontier of Lucerne on the 29th of March. Meanwhile, the town of Lucerne was hastily fortified; the Vorort mustered seventeen battalions, to interpose if necessary; the Government of Berne placed seven battalions under arms; Zug and Uri sent contingents to Lucerne. The army which Lucerne mustered is variously estimated at 10,000 or 20,000.

With a strong force, General De Sonnenberg advanced to meet the invaders: but having come up with them, he retreated towards the city, for a purpose which will presently appear; making, however, some show of resistance. "On reaching Zofingen, the invading army," says an account written by one who marched with it, "was attacked by a battalion posted in the forest. The sharpshooters soon drove them out of it; and our friends continued to advance in good order, constantly harassed in their march, as far as Ettiswyl; where they effected their junction with another column just arrived by the Berne road. Here the invading forces divided; one column proceeded by the road leading to the principal bridge across the Emme, and the other took to the right and passed the Emme at Wertheaheim. It appears that the chiefs neglected to keep up a communication between the two bodies, and this was the cause of all the misfortunes.

"The left column arrived at six o'clock p. m. [on the 31st March,] at the bridge of the Emme. This bridge was known to have been fortified and undermined, and every precaution necessary for its defence had been taken. The column consequently halted, on arriving within sight of the bridge. Paying no attention to the fire of a battery planted on the other side of the river, and of the riflemen posted behind every tree and bush, the chief ordered a hundred picked men to wade across the Emme, which they effected without much loss, under a brisk fire. On reaching the opposite bank, they cleared the bridge, and the soldiers of Lucerne precipitately retreated. The bridge, which had been destroyed, was soon restored; and the column advanced towards the town, seizing on the neighboring heights, from which they drove the sharpshooters. There they encamped, awaiting accounts from the other column. Night came on in the meantime, and discouragement began to spread through the ranks. The entire column, which had marched and fought without taking any rest for twenty-four hours, was exhausted with fatigue. Whilst the chiefs were exerting themselves to inspire their men with fresh courage, a report of musketry and artillery was suddenly heard. It was probably the second column, who, not knowing their friends, and assuming them to be the soldiers of Lucerne, had fired upon them. A panic seized a portion of the first column; several portions of which gave the signal of retreat, which was followed by the others. By degrees, however, they formed their ranks, when they perceived they were not pursued; but not knowing what had become of the second column, they continued to retreat. At break of day they were attacked by a battalion, supported by six pieces of artillery, which attempted to oppose their march; but the latter fought so slovenly that the column easily routed them. They were again twice attacked in the same manner,

and twice they repulsed their assailants; without, however, any very serious loss to the enemy, who always kept at a respectable distance." Of this party of the invaders, however, only a small number succeeded in making good their retreat.

Meanwhile, the main body proceeded, and on the 31st took possession of the heights about Gutsch, without resistance. When it reached the narrow valley of the Reus, through which the Basle road passes, a party of the troops of Lucerne sprang a mine, and thus threw them into the utmost confusion. The besieged about the same time effected a vigorous sortie, and beat back the Volunteers, who were overcome with fatigue, after a long march. At night, the combat was suspended, to be renewed next day; when the Volunteers were repulsed with great loss, leaving 600 (or 1200 according to some) dead on the field. The troops of Lucerne boast of a loss of only three dead, though many were wounded. The invaders now found that they were in a trap; the country-people of Lucerne, who had suffered them to pass without resistance, set upon them in their retreat, inflicting severe injury.

The invaders were treated with such fierceness in all quarters, that it is said that out of 4000 or 5000 not more than 2000 had escaped massacre.

The diet has again been convoked, and the session was re-opened on the 5th instant. The first debate was irregular and stormy; but it was resolved to refer the whole question to a committee.

The Swiss journals of the 7th instant state, that the Government of Berne had just sent a commissioner to Lucerne with a supply of money, in order to relieve the distress of the prisoners of that turbulent Canton, and negotiate their release. Committees had also been appointed at Zurich and Lucerne for the assisting of the defeated Lucerne refugees. The Canton of Argau was occupied by the Federal troops; and one of the Federal Commissioners left Argau for Lucerne on the 5th. On his departure, a very large number of women and children assembled around him, and entreated him to implore the mercy of the Lucerne Government in behalf of their husbands and parents. Seventy-four families of Argau had as yet received no tidings of their relations; the place has not quite four thousand inhabitants.

Letters from Zurich of the 9th state the exasperation of the conquering party is so great, that serious apprehensions were entertained as to the fate of the prisoners taken before Lucerne. These prisoners are said to be 1602 in all. Among them are 180 Bernese, and 694 Argovians.

The Helvetic Diet resumed its labors on the 10th instant. On that day M. Kern, the deputy for Thurgovia, read the report of the committee to which the consideration of the present state of affairs had been referred. The committee had commenced by examining the federal commissioners, who, it appears, had expressed fears that capital executions would take place at Lucerne in the course of the week. The accounts of the treatment of the prisoners were at first very unfavorable; it was apprehended that, being crowded together in a narrow compass, diseases would ensue; but they had since ascertained that the prisoners were well treated. After hearing the federal envoys, the committee sent for two deputies of Lucerne, Messrs. Siegwart and Attenhofer, who declared that it was impossible that the trial of the prisoners, and consequently their execution, could take place so soon, as the judicial proceedings and their consequences would require some weeks. These deputies seized that opportunity to

manifest a desire that the Diet should adopt no resolution contrary to the sovereignty of the cantons. This circumstance had induced the committee to examine the amnesty question thoroughly; and it ultimately conceived that the most efficacious means of preparing the solution of that question would be to propose the adoption of auxiliary measures to the decree of the 20th of March last, relative to the free corps, and to order the removal of the political refugees from the frontier of Lucerne.

M. Kern next read the five resolutions of the committee, and the discussion commenced.

The paragraph relative to the suppression of the free corps encountered little opposition, even on the part of the states which had rejected it three weeks before; but it gave rise to violent recrimination between the deputies of Lucerne and Argau respecting the conduct of the free corps in the late disturbances. In this debate the pride of the conquerors manifested itself undiminished. The resolution proposed displeased them, because it did not visit with a direct responsibility, and condemn, in sufficiently strong terms, the Cantonal governments which had tolerated the free corps. The Ultramontane deputies all demanded modifications in that sense, but they were only able to muster seven or eight votes, and they were finally obliged to adopt the resolution they had at first combated, and to which Glaris and Vaud alone refused their adhesion. The Ultramontane deputies likewise contended that the Diet had no right to recommend the enactment of an amnesty, and that, even if it possessed that right, the moment was inopportune. They were answered with most powerful and eloquent arguments by several of their colleagues, but particularly those of Thurgovia, Glaris, Vaud, and Zurich. Other deputies, who concurred in the opinion of the latter, were anxious to introduce some changes in the wording of the resolution.

The ballot then opened on the question of the amnesty, when eight states and two half-states voted against the measure—namely, Uri, Unterwalden, Valais, Neuchâtel, Fribourg, Schwyz, Lucerne, Zug, Internal Appenzell, and Basle (city.)

Nine states and one half state voted for the project of the majority of the committee, namely—Berne, Soleure, Vaud, Thurgovia, Grison, External Appenzell, Glaris, Zurich, Schaffhausen, and Argau. Three other states kept the protocol open—namely, St. Gall, Ticino, and Geneva, so that no majority in favor of the amnesty could be arrived at, unless the latter all voted for the measure.

On the 11th inst. the Swiss Diet resumed its deliberations on the remaining propositions of the committee. The President having moved that the 4th proposition, relative to the military force, should be again referred to the committee, in order that it might examine the Commander-in-chief, who was then at Zurich, as to the expediency of reducing the army, the deputies for Lucerne and its adherents opposed the resolution, on the ground that the question was political, and, consequently, was not in the department of the Commander-in-Chief. The other States adhered to the opinion of the President, it being, they maintained, incompatible with the dignity of the Confederation to place its government, in some measure, at the mercy of Lucerne. Thirteen States agreed to the proposition of the President, namely—Berne, Soleure, Schaffhausen, St. Gall, Ticino, Argau, Geneva, Vaud, Thurgovia, Grisons, Basle, and Zurich.

The deputy for St. Gall—M. Nœff—afterwards presented a new proposition respecting the amnesty to be recommended to Lucerne for its adoption. It consisted in a modification of the original article of the committee, and

the substitution of the word "recommend" for the word "invite."

The discussion was not long, most of the deputies having referred to their previous votes. The member for Lucerne made the same objections he had already opposed to the original article. He again declared that the Diet would obtain nothing if it adopted such a resolution, Lucerne regarding that measure as an attempt against its cantonal sovereignty. The new article was voted by 12 states, the same who had decreed the suppression of the convents of Argau. The 3d article, requiring a grant of 400,000f for military expenses, was passed without any opposition. The 4th article, confirming the appointment of the federal Commissioners, the Commander-in-Chief, and the chief of the staff, was voted by all the states except Lucerne.

The 5th proposition, presented by four members of the committee, in which the cantons of Argau, Ticino, and Valais were invited to grant an amnesty, gave rise to short and animated debate. The deputy for Lucerne would not concur in it, because he did not wish to do to another what he would not wish should be done to himself. Vaud demanded that Ticino should be excepted, the banished from that canton being to few, and not involving the tranquillity of Switzerland. The deputy of Valais, who distinguished himself by the eccentricity of his eloquence, accused Vaud of having aided in organizing the free corps, which assertion the deputy of the latter energetically denied. This proposition obtained the adhesion of only seven states and one half state—namely, Schaffhausen, St. Gall, Geneva, Thurgovia, Grisons, External Appenzell, Claris, and Zurich.

Advent Herald & Reporter.

"THE LORD IS AT HAND."

BOSTON, MAY 28, 1845.

A Reply.

We have just finished the perusal of a singular article from the pen of one, who omits the word *brother* when writing of us, so that we conclude he wishes to be styled, Mr. Silas Hawley, junior. His article is in reference to our comments on the extraordinary statement in his letter to the editor of the "Daily Mail," that he had "*had no sympathy with his*" [Mr. Miller's] "*peculiar views for the last two years, nor any relation with him for that length of time.*" We expressed ourselves unable to reconcile it with his teachings and labors within that time. The letter which we copied from the "Mail" in the Herald of April 23d, is *verbatim* as it there appeared, and entire, excepting the omission of a P. S., at the end of the letter. Mr. H. however complains bitterly because we printed a part in *italics* and *capitals* as above, which he says were *ours* and not *his*. But will he deny that the words were his, and just in the order they were printed? No, he will not do that. He says:—

"By this parade of capitals, the true meaning of the sentence is obscured, because a most important word, a word restricting my meaning, is covered up." "I am reviewed and tortured as though my language had been this,"—I have had no sympathy with Mr. Miller's views for the last two years. But is this what I said? Is there not a term of vital consequence, a term limiting my meaning left out? Most certainly. My language was, PECULIAR views of Mr. Miller."

All we have to say in reference to this charge of leaving out or covering up the word *peculiar*, is, that in the Herald of April 23d, to which he refers, the word *peculiar* is neither left out or covered up,

but appears as in the extract in the first paragraph of this article. We hope our late brother did not intend to convey a wrong impression to any. It looks suspicious.

But Mr. H. is the wrong person to charge another with leaving out, or covering up important words. To show how susceptible he is to such a charge, we will give the following extract from his "examination of the Review of S. Bliss," published a little more than a year since. Speaking of the age of Christ at the commencement of his ministry, which, according to Luke, was *about thirty*, he adds:—

"Watson says, that the declaration of Luke is not to be regarded as definite, and that the principal reason of recording his age, was to show that he was in the vigor of life. And further, that the notion that he conformed to the custom of the priests in entering upon their office at thirty, has probably no foundation. So Grotius and others." See Ad. Her. Vol. 7. No. 8.

But on referring to Watson's note on Luke iii. 23, it will be seen that instead of saying "about thirty" "is not to be regarded as definite," Watson says it is "*somewhat indefinite*," and it had been disputed whether "our Lord was then entering his 30th year, or had completed it;" and that, "the words, after all the criticism expended upon them, appear simply to mean that our Lord at the time of his baptism, was just entering upon the completion of thirty years." And instead of saying "that the principal reason of recording his age, was to show that he was in the vigor of life," and that "the notion that he conformed to the custom of the priests in entering upon their office at thirty, has probably no foundation;" Watson says "it has perhaps no foundation, and the principal reason," &c., "was to show he was in the vigor of life," &c.; yet he says "still it is likely that the Jewish notions were not altogether disregarded; and that as they thought thirty years to be the most fitting period for entering upon public offices, this was conformed to both in the case of John and Jesus, and with reference to this impression, it was recorded." So of Grotius and others; Grotius, instead of saying that the time is "indefinite," or his conforming to the Jewish custom of commencing his ministry at the age of thirty, "has probably no foundation;" says "It often expresses an excess, as well as deficiency," and "it here implies that Christ came to his baptism a few days after his birthday of thirty complete years." Was there no leaving out or covering up in that case?

Mr. H. next comments on the word *peculiar*, as denoting "that belonging to a person and to him only." He then denies that any of the Advent doctrine is peculiar to Mr. Miller, excepting—"that the end of the material world with the accompanying scenes and mighty results, will take place in the Jewish year 1843."

Now if this was the only view, *peculiar* to Mr. Miller, why should he deem it necessary to deny that he had had any sympathy with ANY of his peculiar views for two years? But unfortunately for Mr. H. that view is not peculiar to Mr. Miller. He never taught an end of this material world in 1843: he taught its regeneration about that time. But even the time itself was not peculiar to him, according to Mr. Hawley's definition; for that date was assigned as the probable termination of the 2300 days, in the English Christian Observer of 1810, p. 669; and Dr. Hales, the chronologist, calls it the most ingenious date of its class. Mr. Miller at first taught the coming of Christ about the year 1843; and it was not till a very large number were positive on the year, that he limited himself to that year. And he never expressed himself as to the length of time necessary for the regenera-

tion of the earth after Christ's appearing. So that, according to Mr. Hawley's rule, Mr. Miller has no peculiar views. But says Mr. H.:—

"Let me now turn the attention of all to the time when I began openly to call in question, and repudiate this distinctive belief of Mr. Miller. And this multitudes know, and Mr. Bliss among them, was in the spring of 1843—two years ago this present spring. And it was because repeated applications to publish my dissent in their papers were denied, that it did not meet the public eye at that early season."

All that we ask to corroborate the above, is a simple witness that he repudiated Mr. Miller's time in the spring of 1843, or offered an article for publication on that point before the fall. We recollect of his intimating the possibility of that year expiring; but there was no repudiation of it; and in his sermon preached May 4th, he admits the connection of the 70 weeks and 2300 days, and says of the former: "these we BELIEVE commenced with the decree of Artaxerxes Longimanus, to restore and build Jerusalem, according to Ezra 7th, B. C. 457."—p. 77. As late then as May 4th, 1843, or even a fortnight afterwards, when he prepared it for the press, he still sympathized with Mr. Miller's time. And yet, April 10th, 1845, he says that he has had no sympathy with any of Mr. Miller's peculiar views, or relation with him for two years!!!!

Soon after this, he had a written call to officiate at the Tabernacle, as pastor. Would this have been made had he been known to have repudiated, or to have had no sympathy with any of Mr. Miller's "peculiar views"? No! After some weeks he declined; but he gave no intimation then that he was not with us as to time, or had any want of sympathy for any of Mr. Miller's peculiar views. The only reason he gave was that the committee did not say in their letter to him, they preferred him to any body else. But the committee suppose the reason was, that they had ceased to pet and coax, and humor him as they had been obliged to do to get any service from him previously, having made up their minds that they must have a man, one who would not need such nursery aids.

He also had a call pending at the same time, at Salem, where he was promised an ample support, and to have all his wants amply provided for; but he gave them no intimation that he could not preach any of Mr. Miller's views; and Bro. George Pierce informs us that the reason he did not go there was because, when Mr. H. wrote him to be a little more definite and name the probable sum he might expect to receive, he was so disgusted he would not answer the letter. Had he then repudiated Mr. Miller's peculiar views, he should have had the honesty to have frankly told them. This brings us into the month of June.

The first disaffection we noticed on the part of Mr. H. was during the Annual Conference held in Boston about the 1st of June, 1843. It was then proposed to send a mission to England; Bro. Hale remarked that Brethren Litch, Fitch, and Storrs were the only brethren we could spare who would be suitable to go. Bro. Hawley afterwards remarked that Bro. Hale took too much upon himself in that expression of opinion. The result, however, has shown the correctness of that opinion as far as any exception was taken to it.

Nothing more was heard of this till near the middle of summer when Mr. H. was about leaving for the West, when one day in a single conversation he questioned the ending of the 70 weeks at the crucifixion, but was not confirmed in any new view. The next note of disaffection we heard from him was in the latter part of September 1843, when we heard a complaint that we had not written to

him during his absence at the west, when he had not even written to us, or informed us where a letter would reach him. Previous to that he had never presented any communication for this paper on that question; or been refused. The next we saw of him was in the last of October, or the first of Nov., when he brought on the first communication he offered for publication on that subject. Bro. Himes told him if he would leave it he would publish it. He, however, carried it back to Cabotville and re-arranged some portions of it; and its publication was commenced December 5th, 1843. Mr. H. claims that we understood those communications as a renunciation of Mr. Miller's peculiar views. That is not the point at issue. In them he denies that his views on the termination of the 2300 days are "any fundamental element of the system," or that it is "a renunciation of my former views:" he says, "I regard it as neither." He also said if Mr. Miller has erred "as to the termination of the 70 weeks," "it disproves nothing that is essential to his calculation." When, therefore, he says that he had no sympathy with any of Mr. Miller's peculiar views eight months previous to that time, it is for him to reconcile it with his own declarations in those articles.

But he says in saying it was "two years since I ceased to have sympathy," &c., he did not aim "at precision or exactness as to months or days," but that it was "nearer two years than eighteen months." A literalist should be exact in his statements. It is this want of exactness that deceives the public. We, however, had reason to believe that he meant two full years; for under the date of April 3d, 1845, he says his views "are the results of a somewhat independent course of investigation, and yet we have been much confirmed, and in other respects benefitted by a subsequent perusal of those works,"—referring to those of English and American literalists. As we loaned him the English works in April, 1843, and he quoted from them in his Tabernacle sermon, and as their perusal was subsequent to his own change of opinion, we should naturally conclude he meant two full years; so that when we were gravely told that he had had no sympathy with Mr. Miller's peculiar views, for the last two years, nor any relation with him for that length of time, we could not but remark, "We are glad to learn this at this late hour, and we regret that we were not informed of it two years previous to April 10th, 1845. Had we known at that time that he had no sympathy with the views he was two years since inculcating, we should have requested some one to officiate at the dedication of the Tabernacle, who sympathized with the views presented in the sermon he preached on that occasion."

Again, he says:—

"But after all this, his [our] eyes were not opened to my position until the appearance of my letter in the 'Mail'!! These are his words: 'We are glad to find it out at this late hour!' What! that letter for the first time opened their eyes to see that I did not sympathize with Mr. Miller's peculiar views!"

Is there no "leaving out" or "covering up" here. Did we say we were glad to learn at this late hour his want of sympathy, &c. No. We were glad to learn at that late hour that he had not thus sympathized for two years previous to the 10th of April, 1845.

However much we might have been ignorant of his real position, we could have had no doubt of his want of sympathy when during his lectures here he connected Millerism with Mormonism, Unitarianism, &c.; or when in this office, in the presence of Bro. Jones and others, he avowed his purpose to overthrow each of our "Fundamental principles."

It is well for the cause that he is so much less potent than he imagines.

Mr. H. publishes in each No. of his paper a creed of seven "prophetical theses," and yet in the paper containing those, he rails against our declarations of important truths at the Albany Conference as a creed. O consistency! It is however admitted in the same paper that most of those truths are perfectly Scriptural. We wish we could say as much of his own creed. But what is a creed? it is (credo) a belief. A man's belief then is his creed. If a body of men have the same views on any point, their belief or creed, thus far, is the same. As a man's belief is his creed, if he can have no creed, he can have no belief; and if he can not speak or write his belief, he must stop speaking or writing, or speak and write that he does not believe. He again says:—

"It is said that some considerable time was occupied by the [Albany] Conference, in discussing the subject of the most fitting name for the sect."

Now whoever said so must have an uncommonly thick head, or been very inattentive to the proceedings there. The question whether we should adopt a name by which to be known did not arise during the Conference. On the reading of a reference to the fanaticism "of some who call themselves Adventists," the question arose whether the word Adventists should be permitted to remain in that connection or be stricken out. It was finally decided to let it remain there.

Mr. H. objects to the term Adventists, and says he shall call us "MILLERITES." Then why should not his followers be called Hawleyites? If the one is appropriate, the other is. But why should he call us "Millerites?" He affirms that Mr. M. and his friends have publicly declared that Millerism is "dead." There can, therefore, according to Mr. H., be now no Millerites, only as they have once been; and in that sense he is himself a "Millerite."

There are many other things in his paper which should be noticed; but the above must suffice for the present. His true position will soon be so well understood, that there will be no danger of Adventists being misled by him. It is painful to us to be obliged to speak out thus plainly; but we felt it a duty we owed to our friends. We regret his apostacy. We would that he might be reclaimed. But while he is displaying so much venom towards the despised and down-trodden Adventists, we feel that we must speak decidedly; and yet however much others may smite "with the fists of wickedness," we would not thereby be intimidated from a faithful performance of duty.

New Publications.

WHITEHEAD'S LIFE OF WESLEY.—p. p. 572. Price only \$1. Boston: DOW & JACKSON, 14 Devonshire Street. A reprint from the London edition of 1793. For sale at this office, and by the booksellers generally.

The publishers of this work have performed an important service to the reading public, and to the lovers of biography and history in particular, by furnishing them, in a neat and cheap form, with a rare work, which refers to one of the most interesting periods in the history of our race—the transition period of the religious world from the darkness of Papal superstition, and the trumpery of absurd scholastic definitions, to the more simple, apostolic and philanthropic era, under the direct or indirect influence of which the present generation of Christendom has been nurtured. Not that Wesley and his devoted fellow-laborers were the first chosen instruments to open the sepulchre, let off the exhalations and remove the mould which had been gathering for ages around the lifeless

form of truth, but they stripped that form of its grave-clothes, and presented it to the world in its primitive beauty and vigor, and cleared the way for the performance of its work of mercy and salvation for the lost and perishing.

Whoever values the pure and simple truth of the Bible, is interested to understand the sound experience of its power, or admires its practical excellence;—whoever would be instructed by remarkable interpositions of Providence in behalf of his chosen instruments, would seek encouragement under all sorts of difficulties in the path of duty, or learn how God can work successfully with the right instrumentalities, in spite of earth and hell;—finally, whoever wants to be made wiser and better, at the same time that they are highly interested, should have this work. It is, beyond dispute, the most minute, accurate and impartial history of the Wesleys, and the origin of Methodism, ever published.

We don't know that we can do our readers a better deed than to make an extract or two; though from such a deeply interesting volume it is difficult to select. The extracts have a particular eye to our improvement. The first refers to the character of Wesley as a polemic writer:—

"Mr. Wesley's writings, like his other labors, in the design and execution correspond with the general review of his character before given. He never wrote merely to please, or to get money. His object constantly was, to inform the understanding, and mend the heart: to discourage vice, and promote virtue. He never published anything with a view to promote a party-spirit. A great degree of candor and liberality runs through all his publications: and in matters of mere speculation, he endeavored to show the necessity of christian love, and mutual forbearance among those who differ in opinion. In his controversies, he combated opinions, not men. And this he did, in general, with great moderation. He maintained, that even right opinions make but a small part of religion; that, a man may hold the truth in unrighteousness, and therefore perish with the greater condemnation. But, a man whose heart, from a living faith in Christ operating as a practical principle, influenced to the love of God and man, and whose life is correspondent to it, cannot err dangerously, though he may hold some erroneous opinions. And he thought, that we ought to contend for this christian temper and practice, much more earnestly, than for any speculative notions, not essentially necessary to obtain them. This made him earnest to contend for practical truth; and had a happy influence on all his writings."

The second shows the freedom with which he could be addressed by his friends, and gives a fine specimen of Christian candor:—

"I love, I honor, I reverence you," says the writer, "for your great worth, wisdom and high office: yet I have not that fellowship with you, that I once had with T. S.—I have loved your company, loved your conversation, admired your wisdom, been greatly blessed under your discourses and exhortations; and yet we are two spirits!—I think you have the knowledge of all experience, but not the experience of all you know. You know, speaking with limitation, the heights and depths, the beginning and the end of true religion. You know the fallen state of man, his inability to rise again; the freeness of redeeming love, and the mighty workings of the Holy Ghost. You know, the heaven and happiness of man, is to feel a change of nature, to enjoy deep communion with God, and to walk in love with all around. All these things you know, partly by the information of others, and partly from experience. But I think your experience is buried in your extensive knowledge. I think you feel not, abidingly, a deep sense of your own spiritual weakness, the nearness of Christ, to save, nor a sweet communion with God, by the Holy Ghost. You have the appearance of all Christian graces, but they do not, I think, spring from a deep experience, or change of nature. A good nature (temper of mind) with great abilities, will mimic grace; but grace is more than outward; it brings the soul to a deep union with God, and its fellow Christians. One outward proof from which I think I judge aright, is, the want of

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SYMPATHY in your discourses and conversation. Those who attend to an inward work, more than to an outward, pass through many weighty and grievous conflicts, from the stubbornness of their own nature, or the subtlety of the devil, so that often they go on lamenting and weeping, and yet trusting in God. When do you *feelingly*, and with tears address yourself unto such?—That the cause, the only cause of my disunion with you, may be in myself, I cannot but allow. My ignorance, my weakness, my aptness to mistake, is great? My judgment is often biased by circumstances too immaterial to be the ground of determination; and therefore often, yea mostly, rather than be in danger of judging amiss, I remain in doubtful silence.”—Signed, W. Briggs.

We must give one case of his rough treatment by the mob:—

“On August 26th,” says Mr. Wesley, “while I was speaking to some quiet people at Roughley, near Coln in Lincolnshire, a drunken rabble came, the captain of whom said he was a deputy constable, and I must go with him. I had scarce gone ten yards, when one of his company struck me in the face with all his might. Another threw his stick at my head: all the rest were like as many ramping and roaring lions. They brought me, with Mr. Grimshaw, the minister of Haworth, Mr. Colbeck of Kighley, and Mr. Macford of Newcastle (who never recovered the abuse he then received) into a public-house at Barrowford, a neighboring village, where all their forces were gathered together.

“Soon after Mr. Hargrave, the high constable, came, and required me to promise I would come to Roughley no more. This I flatly refused. But upon saying, I will not preach here now, he undertook to quiet the mob. While he and I walked out at one door, Mr. Grimshaw, and Colbeck, went out at the other. The mob immediately closed them in, tossed them to and fro with the greatest violence, threw Mr. Grimshaw down, and loaded them both with dirt and mire of every kind. The other quite harmless people, who followed me at a distance, they treated full as ill. They poured upon them showers of dirt and stones, without any regard to age or sex. Some of them they trampled in the mire, and dragged by the hair of the head. Many they beat with their clubs without mercy. One they forced to leap from a rock, ten or twelve feet high, into the river. And when he crept out wet and bruised, were hardly persuaded not to throw him in again. Such was the recompense we frequently received from our countrymen, for our labor of love.”

THE AMERICAN PULPIT.—This is a pamphlet of 28 pages, No. 1, vol. 1., of an intended monthly periodical, each number to contain two sermons. R. S. Rust, A. M., editor and publisher. \$1 a year in advance. “Clergymen of each Evangelical denomination” are to contribute to its pages.—Would that friend R., or any body else, could bring a “pulpit” to bear so as “to stimulate the church to her appropriate work.”

OUR AGENTS AND SUBSCRIBERS may be assured of our gratitude for their faithfulness, and promptness in time past. We need at present, however, all that is due the office, and desire the special attention of all concerned to them.

*** The Report of the proceedings of the Albany Conference, together with the Resolutions adopted at the Conference in New York, is now ready for delivery, printed in a neat pamphlet of 36 pages, at \$2 50c per hundred. Some unavoidable delay has occurred in stitching the pamphlet.

RETURNED.—After an absence of nearly four weeks to Albany, New York, Hartford, &c., we are once more at our post. We have had a pleasant and profitable time, and find the brethren firm and united in the faith. B.

S. C. Chandler wants all communications for him directed to Ware Village, Mass.

DEPOSITORY OF ADVENT PUBLICATIONS.—A depository of our publications has been established at Waterbury, Washington Co., Vt. Persons wishing to obtain them, will address Leonard Kimball, of that place.

TEXAS—News has been received of the recognition of the independence of Texas, by England, France, and Mexico.

Conference of Adventists at New York,

Concluded.

EVENING SESSION.

After the usual exercises, Bro. Elon Galusha addressed the Conference from Luke xix. 13, “And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come.” He remarked, that he fully accorded with the ingenious Henry, “that parables did not go on all fours.” The object of our Savior in giving parables, was to inculcate instruction in a familiar way, and to make a stronger impression upon his hearers.” We should not overstrain parables on the one hand, nor limit them too closely on the other. He remarked, that the Kingdom of God was the subject of the text. He said that the Savior, in the first place, strikes at the error, that his kingdom then was, or would be in that day; set up. The Nobleman was to go away, and when he should return, he would take charge of his kingdom. Christ, the Nobleman, was to go to the seat of Universal Government to receive his kingdom.—As the Nobleman delivered to his servants his goods, &c., so Christ, before he ascended, committed to his servants (the church) the Oracles of God—the great commission to preach the Gospel to every creature—the doctrines, institutions, and ordinances of the church—the gifts and graces of the Spirit, and the ordinary and extraordinary gifts, &c. He also intended to teach that he would return, and be invested with royalty. And as the Nobleman reckoned with his servants on his return, so Christ will judge the quick and the dead at his appearing and kingdom, and distribute rewards and punishments to the faithful and unfaithful. The parable, he said, also teaches, that his servants are to occupy until he comes—their labors and responsibilities continue until the King himself comes. He then said, that the duty, or the work, imposed upon his servants was, to preach the Gospel to every creature beginning at Jerusalem. This commission does not cease until the very coming of the King. As the responsibilities of the Nobleman’s servants continued up to the day of his return, so does the commission of Christ:—Matt. xxviii. 19, 20, “Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things, whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world.” Our Savior has not countermanded that order, and we should, therefore, disregard all orders from other sources. We ought, in view of conflicting mandates, to inquire, is this message from heaven, or of hence? “Paul we know, and Christ we know; but who are ye?” While the Spirit moves upon the heart of God’s children to labor for souls, who shall say, “No, the door is shut?” There is irrefutable evidence that the Spirit and the Bride still say Come. And who shall forbid us to say Come? He then showed the fallacy of the argument adduced from several passages, in support of the theory that the door of mercy was closed. He said, that there was one effect of the doctrine that shows it cannot be of God. The advocates of this view say they have no sympathy for the sinner. This does not manifest the spirit of Christ, as was observable when he wept over Jerusalem. Instead of imitating him, they possess another spirit, and say, they have no sympathy for the sinner. Therefore, inasmuch as it destroys the sympathy of the soul, it is evident that it is not of Christ, or Scriptural. Look at the Savior on the cross, crying out, in the last moments of his life, “Father forgive them, for they know not what they do!” He forgave also the thief, in his last moments; yea, a dying malefactor obtained pardon, and received the sympathy of a Savior’s love. What should we think of those who say they have not this spirit? They manifest a spirit that is of the devil. This doctrine is kindred to others which Satan has originated, for the purpose of

bringing odium and contempt upon the Advent doctrine. He referred to the views propagated at Utica and in Maine. These are the results and fruits of this doctrine, which is only making work for repentance. Let us observe, he said, the exhortation of our Savior in this parable—“Occupy till I come.”

The services were closed with the usual exercises.

THURSDAY, May 8.—Morning Session.

Prayer by Br. Isaac C. Goff. Br. S. Bliss desired to give a statement of the cause in Boston. That city had been the great centre to which all the different new messages had been directed, and where they had been concentrated. Yet the cause there had not been materially affected by them. Their congregation at present is usually as large as it was one year since. Br. Hale’s course, he remarked, has had a conservative influence generally over those who have separated from us; and hence many, if not all of them, may be saved, and return to the original faith. Br. H., he remarked, never had any sympathy or fellowship with those who have advocated the extravagances that have obtained in the East, and he felt assured that he does and will stand with us in support of our main principles.

Bro. I. C. Goff remarked that he wished his name might be attached to the proceedings of the Albany Conference. He was not only willing, but anxious to defend the principles there advocated. He had preached of late only to the church under his own charge; and he believes that not a single individual in his congregation will, or can oppose them. He is satisfied that they will have a salutary influence.

Bro. C. B. Turner remarked that he had to combat, while laboring in the northern part of this state, some of the extravagances that this, and the Conference at Albany so greatly censured; although these had not obtained to a great degree among them. He was engaged in a protracted effort at the time of the 10th of the 7th month, and continued it days afterwards; and it resulted in the conversion of wicked men till its close. He gave a statement of the experiences of those who obtained mercy at that time. He never, during his labor in the field, saw a deeper work of grace effected in the heart than those manifested, and which still continue. From the movement of last fall to the present time, he had been continually an eye-witness to the fact that Jesus still pardons the repenting soul. He could not, for a moment, entertain the idea of the close of the door of mercy.

Br. S. Curry stated that he had been thoroughly examining the subject and influences of the doctrine of “the door shut,” for some time. He had attended exclusively those meetings where this doctrine had been proclaimed. He had enjoyed himself there, because there were many good brethren and sisters there that he loved. He had been quite favorable to the views entertained by them, and thought probably that they were the truth, and that the preliminaries of the Advent were already begun. But he never fully believed it. For the last three weeks he has had many misgivings about it. He saw effects resulting from embracing these views that he questioned. They do not produce the right spirit. It was harsh to his ear to hear a brother say, “The door of mercy is closed, and I am glad of it.” That he conceived, was not the spirit of Christ. He had thought that the first month would tell the story, and he would wait a little longer and see if the Lord would not settle the matter by his personal coming, for he wanted to be right. This time came, and it is past. The specific time when these events should have occurred, to have fulfilled prophecy, as we interpreted it, is past. But these brethren still cry out, “don’t lower the standard.” This cannot be right, certainly. We ought, like honest men, to confess our errors; for neither God nor man will own us, or have confidence in our integrity, unless we do. Hence he was almost persuaded, last Sabbath, that the doctrine he had been giving his influence to was not of God. He attempted to preach, but found he had no message to the people. The Lord did not assist. Under these feelings he made up his mind to attend this Conference, notwithstanding his mind had been prejudiced against the doings of the Conference at Albany. This Conference, he said, had done the work. I find God is with you in your deliberations—that there is brotherly love and unanimity among you. I am fully persuaded that that doctrine is an awful delusion; and I have come to this place with hasty steps to confess and return

unto the Lord, and support with you, to the utmost of my ability, the main principles of the Advent faith, and do all I can to rescue the sinner from death—from eternal death.

Bro. J. Delos Mansfield remarked that he had not an opportunity of addressing the Conference at Albany concerning the field of his labors, and that he would improve the present opportunity. Immediately after October, he was compelled to leave Canada; and did not return till this spring. When he returned, he found that some had embraced those peculiar notions that have recently prevailed, with a little modification,—that is, that the mercy-seat was only accessible under certain circumstances, and that the individual must put forth great effort in order to secure the pardon of his sins. He found the influence of this doctrine deleterious.—One of Bro. Fenton's coadjutors had presented new ideas in reference to the spiritual coming of Christ, the resurrection, &c. He combatted these errors with all his soul; for he saw that the ultimate tendency was to overthrow all revelation. The cause, he would say, is now prospering at Toronto. He felt it his duty to mention the name of Brother Poor as publishing views subversive of the Gospel, and thought to publish such, a proper measure to pursue in reference to others who are taking a similar course.

Bro. L. Kimball wished that those who entertained views that the door of mercy was closed, could have witnessed some of the interesting scenes that have passed under his own personal observation during the last few months. He knew that if they had, they could not, as honest men, support such a notion any longer. He mentioned instances of those who had cherished these views, being converted from them by recent displays of God's willingness and power to save all who will come unto him. He stated that there had recently been built up in Bristol, Vt., a large band of believers. He should think there were 75 or 100, who are now happy souls in the faith of the Advent. Many of these are new converts to the religion of Christ, and for the first time have tasted the sweets of pardoned sin. He loves these erring brethren, and hoped we would win them to the fold again, by truth and love. Let us consider each other, and pray for each other, and take heed that we fall not from our steadfastness. Let us resolve in the strength of the Lord, if we have put off the armor to put it on again, and continue faithful to the end.

After some few further remarks from Bro. I. R. Gates, Dr. Doolittle and J. V. Himes, Conference adjourned with the benediction.

AFTERNOON SESSION.

Prayer by Br. N. N. Whiting. Br. O. R. Fassett. wished to say, that inasmuch as he had been concerned in the dissemination of certain peculiar views that the body of the Adventists have disapproved of, and since time also had shown his mistake, he felt it his duty to confess his error, that he might again receive the confidence of his brethren. He referred particularly to the "Vision of the Eagle," in the 2d book of Esdras. He stated that although he had at one time placed great confidence in the internal evidence of the divine authenticity of these books, that confidence had been shaken by the non-fulfilment of the vision according to the interpretation he had attached to it, and by the recent developments and arguments going to establish its doubtful character, as published in the "Watch" and "Herald." He is satisfied, after a careful and prayerful re-examination of the vision of the whole book, that God was not its author,—that it was not dictated by the Holy Spirit,—and hence he can no longer sustain its character, or vindicate its absurdities. He hoped that God would not only forgive and overlook his errors, but that his brethren might fellowship and forgive him also. He felt more than ever the duty of confining himself to the Holy Scriptures as the only sure guide, and hoped we should all hereafter cling to this sure word of prophecy, and predicate our faith alone on the inspired Word.

Bro. S. Bliss remarked that the books of Esdras had been several times brought up in connection with the doctrine of Christ's near appearing, and had seemed to add to our embarrassments, as the conclusion by lookers on, would be legitimate, that all the arguments adduced in support of the Advent must be on a par with Esdras; and thus legitimate conclusions would be set aside, on account of the fallacy of such reasoning. He had from the first been convinced of the correctness of the opinion of

the church, from the time of the discovery of these books, in reference to their want of internal and external evidence to entitle them to a place among the canonical writings. He had therefore ever opposed the introduction of such evidence, believing that its tendency would be only evil. He never had the least confidence in the argument based thereon; and he was glad when time had shown the fallacy of such reasoning—to see that those who had made use of such arguments are honest enough to confess their failure, and abandon so untenable a position. The Bible, and the Bible only, is the source of all the prophetic evidence on which we should, or do rely; and he was glad to see brethren coming back on to Bible ground, to stand alone on the undisputed word of God. Upon that Adventists alone rely. All other testimony is human, and subject to human imperfections.

Bro. Bliss then introduced the following resolutions, which, after a full expression of sentiment by the brethren, were unanimously adopted.

Resolved, That notwithstanding the passing by of the times at which we have looked for Christ's appearing, we regard the great principles of prophetic chronology, for which we have contended, as thereby unaffected; and while we freely and fully acknowledge that time has proved that our confidence in the accuracy of human chronology was not well founded, & our disappointment in not realizing the consummation of our hopes as we expected—yet we have no reason to doubt that we are brought by the prophetic periods into the immediate neighborhood of the event, and that we should live in continual readiness, looking for and loving the appearing of our Lord and Savior Jesus Christ, to set up his everlasting kingdom under the whole heaven.

Resolved, that we recommend to all, to be kind and courteous in the presentation of the truth, and exposure of error; and that we look with disapprobation upon that censorious spirit which indulges in unqualified and sweeping denunciations, respecting those who have been unable to see the truth in the light in which we regard it, and which is disposed to make individual opinions tests of Christian character, and to judge and condemn all who differ at any given point of time from the changeful and ever varying creed of those who are driven about with every wind of doctrine.

In the discussion of the above, Bro. J. V. Himes remarked that at first our only time had been in accordance with the title page of Mr. Miller's Lectures, "About the year 1843." As time, however, progressed, their confidence was confirmed in the definite year, the passing of which had only shown their mistake. He said that we relied on testimony, in proof of the precise time, which is now proved to be imperfect; and yet those dates are sustained by the opinions of the most able and profound chronologists. If we were incorrect in our confidence in those respective dates, so were they. But God was with us in the work of preaching the time; it seemed to arouse the world, and was instrumental in the conversion of multitudes of souls. But says one, How can God bless the promulgation of error? He replied that God will not bless error alone; and the fact that he blessed the preaching of the definite year, was on account of the great and soul-cheering truths connected therewith, and the dedication of all to God, which was made in view of the Advent at a definite time. God will always bless such consecration of soul to Him, whatever may be the circumstances under which it is made; and the exact time was a small mistake in view of the overwhelming evidence that Christ is at the very door, and to be continually looked for. Thus God blessed the consecration of the fall movement; and thus God will bless the consecration made in expectation of immediate death; and it will be none the less a blessing, if recovery, instead of death should follow. God will bless the preaching of truth, although errors of judgment may be connected with it. Wesley was a high Arminian, Whitefield was a high Calvinist; both could not be right; and yet both preached the Gospel to sinners, and their labors were alike abundantly blessed. And so God has abundantly blessed the proclamation of the Kingdom of Heaven at hand. There is no mystery about it. There has been merely a mistake in the exact time—that failed. There was a clinging to that on the part of brethren which proved them sincere, and that they loved the appearing of their Savior. But as the time did pass, our brethren, as honest men, must give that up; and yet it should not affect their confidence in those great prophetic periods which

bring us to the coming of Christ, the termination of which should be continually looked for—waiting and watching till the Lord shall come. We are now, he said, within a little circle of time, in which the prophetic periods must terminate; and he believed that we are entitled to this from the disagreement there is among chronologists respecting historical dates.

Bro. Elon Galusha remarked, that the movement in the fall was one of peculiar interest; and what gave weight in his mind to the argument, was the fact, that all our prophetic periods were in round numbers. If there were, therefore, any fractions of time, they must be indicated by the types. And hence he was forced, at that time, to decide in favor of the analogical argument; and he does not regret that he acted as he did in reference to the supposed proof. He knew not how he could, as an honest man, have acted otherwise—he was bound to judge according to the weight of argument. He had never been ashamed of the position he at that time assumed before the public. He was fully satisfied that God had given distinct prophetic periods that marked this world's history, and that he would so guard chronological data, that we should not be deceived. But when the time passed, to which he looked with interest, he was not cast down or dejected. He now feels willing to wait daily, expecting the event, knowing the Lord to be near, even at the door. Our mistake was where others have failed. This failure is not in the prophetic periods, but in our starting points. We had now tested the question, whether 457 B. C. was the true and accurate date for the commencement of the 2300 days, at the going forth of the commandment. Time has proved that that was not the true date. That has been tested by us, and we have only to test the other dates in the same manner. Concerning the second Resolution, he would only remark, that he hoped the spirit of it will not only be approved of by our votes, but be cherished in our hearts. He was satisfied that God often does bless men when they are laboring under a mistake—that he blesses truth, although mixed with error.

Bro. N. N. Whiting remarked, that in every age of the world, God has blessed his people, although they had at the same time some error in faith. Men may hold error, and yet be honest at heart. He gave some instances of this kind, which came under his own observation; they were of peculiar interest, and directly to the point. In reference to time, he had been positive on certain dates for their fulfilment, which are now proved to be erroneous.—He frankly confesses his mistake, but is not ashamed of his deductions, or conclusions. He means, while he acts in the fear of God, not to quail before the face of man. The prophetic periods are given to be understood, and to have a practical influence on community. They have, as heretofore published, had this influence, and still will have.—Every intelligent and well-informed man must know, that for the last three or four centuries, a controversy has arisen in reference to a range of a few years, connected with the reigns of the Persian kings. The use of the prophetic periods is to awaken the world; and let us show that the Judge of all the earth stands at the door. Mankind will, if not now, do justice to us in the Great Day, for the honesty of our motives in advocating the doctrine of the nearness of the end. Honest attempts to understand God's word should not be frowned upon. It is madness and folly in the extreme not to regard the Book of God.

Bro. H. H. Gross said, that he fully accorded with the Resolutions before this body yesterday. But with these there might be a slight objection, in his mind. He thought that light would increase upon the sacred word, and especially upon the prophetic numbers; and if it did, he designed to publish it. However, in view of the various divisions, and the distracted state of the cause at the present time, he finds it necessary that some measures be taken to do away with the evil. He said there should be a declaration of our opinions, under which we may all again rally. He therefore approves of the position taken by this and the Albany Conference.

The vote upon the Resolutions being called for, they passed unanimously.

Conference adjourned with prayer.

EVENING SESSION.

After the usual exercises Elder Galusha preached from the 20th chapter of Rev. In his preliminary remarks, he said there was a prevalent desire for novelty—for something new and startling. This

indicates the depravity of the human heart. This everlasting chase after something new, he said, has been the means of corrupting the minds, and destroying the souls of countless millions. In the present century, a moral dyspepsia universally prevails. We should do all we could to counteract such a disposition, and induce a healthy state. We should feed men upon truth and knowledge, and not cater for a vitiated taste. He designed to introduce an old, hacknied subject, which some suppose is entirely out of date. The angel in the 1st verse is designed to represent the Lord Jesus Christ; and the whole chapter is a sure prophecy of the final victory of Christ over the Arch Enemy. Christ comes down with a great chain in his hand, and circumscribes his power. He does not execute the final sentence upon him, but shuts him up for a thousand years, during which the saints live and reign with Christ. Many suppose that Christ established his kingdom eighteen hundred years ago, and that he has been contending with the devil for its supremacy, and ultimately will prevail, and hold sway for a thousand years; but after that period Satan gets the ascendancy, and exerts greater power than ever. This view, he said, was absurd, unreasonable, and finally, unscriptural. The Savior's object in coming into the world, was to make reconciliation for iniquity by his death on the cross, and thus open a way of salvation to all who would accept of mercy through his blood. And those thus purchased will finally be redeemed, and become the subjects of his eternal kingdom. The 4th and 5th verses imply that the saints reigned with Christ in their glorified state. He could not conceive how a soul could be seen without a body. When a soul is seen, man is seen. What consistency is there in the idea some attach to this Scripture, that the souls merely were seen sitting on thrones? Those that John saw in vision, comprise the whole family of the redeemed—all who were free from idolatry (Rev. v. 10). The word "Millennium," he remarked, does not imply a state, but a period. Individuals have mistaken the literal import of the word. There are, he said, two principal theories founded on this chapter. One is, that it is to be wholly a spiritual matter, and to be spiritually fulfilled. The other view is the one generally entertained by Adventists. The former view is best set forth in the language of Dr. Whitby, the founder of the theory, who flourished as late as A. D. 1700. According to him, the earth is to be full of righteous men, who were to be superior in knowledge, and all Christian graces. That peace and love were to be universal, with nothing to mar the happiness of those that live in this age of the exaltation of the Church. To this theory, he said, there are insuperable objections. The holy Scriptures are directly in the teeth of such a sentiment. The disciples, on one occasion, asked the Savior, "Are there few that be saved?" And he gave an answer that must satisfy any man that the majority of mankind will not be saved. The righteous are always in Scripture denominated a remnant, and the wicked as innumerable as the sands of the sea. Again—The disciple shall not be greater than his Lord. What did Christ accomplish by his ministry? Although accompanied by the most astonishing miracles, and speaking as never man spake, yet he only gained a remnant. So with the apostles. They were endowed with power from on high. They could lay their hands on the sick and they were healed. They could cast out devils, and perform miracles that astonished and confounded the world. They went in the power of the spirit, with staff in hand, enduring hardships, fatigue and death; in perils by sea and land. Were ever men endowed like this? And yet what did they accomplish? They merely succeeded in saving a few—a remnant. And yet it would seem that if any set of men could have bid defiance to unbelief, these men could have so done. With all these demonstrations was the world converted? No. Where then was the greatest light and display of God's power, there they were the most desperate and blind. They wondered, despised, and perished. Shall we look for an age when men will so much excel and so far surpass and eclipse the Master, and the apostles who were endowed with special power from on high, so as to convert the world? Where is the evidence that the world will be possessed of more moral power than when wielded by the divine master himself, and his chosen and devoted apostles? Physical power is not to be instituted in this matter. There is a free moral agency, and God will not compel men to accept of life. No other Gospel is to be the instrument; "for if even

an angel from heaven preach any other gospel than that we have preached, let him be accursed."—Again, he asked, did the apostles convert their age? Far from it: they only succeeded in saving the few. The language is, "Ye will not come unto me that ye might have life." It is the opposition of the will of man that will ruin his soul. Again—This theory stands in the face of the prophetic description given to the Papal Power. This power is to continue until the sitting of the judgment, Dan. vii: and is to be destroyed by the brightness of Christ's coming, 2 Thes. ii. Again—The church is to be in a state of tribulation until the end, and not experience a thousand years of peace, when there will be no persecution or trials. The Scriptures testify, "All that will live godly in Christ Jesus shall suffer persecution." Just so sure as the man of God will faithfully unveil hypocrisy, rebuke all sin, and boldly face iniquity, he will most assuredly be the victim of hate and malice. But just so far as the professor conforms to the maxims and fashions of the world, it will be at peace with him. The more compromising he is, the more he is favored, and cherished, and esteemed by the world. But the more godly, the more will the wicked rage, and the devil hate him. If a man will be popular, he must be a proud man, a worldly-minded man; one that will spare the sin of slavery, oppression, intemperance, avarice, licentiousness, and all the evils of a degenerate age. The parable of the tares and the wheat, he said, as interpreted to the disciples by the Lord himself, militates against such a theory; and whoever will not abide by that interpretation treads upon responsible ground. Finally, he said, such a theory is philosophically impossible. Bro. Cox has shown that the earth could not hold the multitudes who would live in such an age.—Hence he must cut himself loose from such a theory, and look for the fulfillment of this exalted state, the millennium, after the first resurrection. He must look for the new heavens and earth wherein dwelleth righteousness—that heavenly country and city, to which Abraham and all the faithful have looked as their everlasting inheritance. And now, he said, may God give us wisdom to understand his word. And let us gird up the loins of our mind, and hope to the end for the grace that is to be brought unto us at the revelation of Jesus Christ.

The Conference here closed with the benediction, and adjourned without day.

Philadelphia Conference.

DEAR BRO. WHITING.—Our Conference, which commenced on Tuesday, closed last evening.—Owing to a variety of circumstances, the attendance has not been large; yet, we trust good has been accomplished. Brethren Galusha and Himes have been with us, and have lectured each evening, I trust, to the comfort and profit of the people of God. Bro. J. Hazlett, of Shiremanstown, has also been with us, and gave an encouraging account of the state of his congregation. Likewise Bro. L. Osler, from Baltimore, and Bro. Boyer, from Landisville. Thursday, P. M., the Conference took up the doings of the Albany Mutual Conference, and after the reading of that part of them embraced in the Report of the Committee, and a full expression and interchange of thought and sentiment in reference to them, the following

PREAMBLE AND RESOLUTION

were unanimously adopted.

Whereas, There has existed for several months past, a great diversity of opinions and practices among those calling themselves Adventists; and

Whereas, Those divers sentiments, and actions originating in them, have had a distracting and otherwise deleterious influence on the cause of truth, and have also caused the hands of many to hang down, and paralyze their energies and efforts for the advancement of the cause of Christ, and the salvation of souls; and

Whereas, We are fully and deeply convinced of the necessity of unanimity of sentiment and labor among those who are engaged in any enterprise, in order to its success; therefore

Resolved, That we have learned with heartfelt satisfaction, and deep gratitude to God, the glorious and harmonious result of the Albany Mutual Conference. And that we do most heartily coincide with the great principles put forth, and the plan of future operations recommended by that body; and we will endeavor, by the grace of God, to give them our support and co-operation. J. LITCH.
Philadelphia, May 16, 1845.

Our Friends in Hartford.

BR. BLISS: The following Preamble & resolutions were passed unanimously, May 18th, by the church worshipping at Washington Hall of this city. We are now in a united state. We have had our trials. Mr. Starkweather and others, in their attempts to work miracles, &c., have done us some damage. But the prompt measures which the church here took against their fanatical movements, prevented our being identified with the fanaticism of a few who were not of us, and from whose influence we have now nothing to fear.

Will the Advent papers please to copy the following.
DAVID CRARY

Whereas, It is important that those who are engaged in any important calling should have a full and perfect understanding with each other, that they may be enabled to act unitedly and effectually; and, whereas this cannot be without a full and free interchange of sentiment and feeling; therefore

Resolved—That we approve the doings of the late Conference at Albany; and we wish to be considered as occupying the position advocated by the brethren there convened. And further,

Resolved—That we recommend to those who approve of those doings, to signify their approval by such expression of their opinion as they may deem best, that it may be understood what brethren and churches are acting together in support of the great questions connected with the consummation.

A Clapp, Wm Rogers, Alven Sage, } Committee.
J. A. Stillman, S. Hall. }

BRO. HINES has just returned from the Philadelphia and Baltimore meetings. He reports an interesting season in each place. The friends in those cities highly approve of the doings of the Albany Conference, and are prospering as well as we could expect under present peculiar circumstances.

OUR CORRESPONDENTS may be assured that we reciprocate their expressions of sympathy and kindness. It is now a trying time with those who care for the flock, and determine to be steadfast in their labors of love. We may expect the frowns and abuse of selfish men, and women, who seek their own selfish gratification, rather than the good of the church and the world.

The numerous calls for our labors in the different parts of the country will be met as far as our ability will permit. We are now, as we always have been, and hope to be, at the feet of our brethren serving them day and night. And though some show much ingratitude, and are trying to destroy the good effects of our efforts, we rejoice that many stand fast, and still appreciate and sustain those who have proved themselves worthy of their confidence.

We shall give some account of the doings of the Conference of this week in this city, in our next.

THE CAMP-MEETING AT CHAMPLAIN, N. Y. will be held on the ground occupied last fall, one mile south of the landing. It will commence the 10th of June. Bro. Miller, Himes, Shipman, and others are requested to attend.
E. S. LOOMIS.

Letters and Receipts to May 24.

B Wheelock \$1 pd to mid v 10; E W Marden \$1 pd to 237 in v 10; J May \$1 pd to end v 9; S Smith \$1 pd to end v 9; E Fisk \$2 50c pd to end v 9; H B White \$1 pd to mid v 10; J W Fawcett \$1 pd to mid v 9; T Histed \$1 pd to 213 in v 9; E Hale Jr 58c pd to 211 in v 9; L Tiffanny and S Bancroft were credited each \$1 Oct 12, 1844, which paid up to close v 7. The subsequent payment of \$1 to Bro Himes pays to end v 8. Is not this right? T B House & E Barnes \$3 50c pd to end v 9; Aaron Clapp \$3 pd to end v 9; Mace Smith \$2 pd to end v 9; L Priest \$1 pd to 211 in v 9; J Martin \$1 pd to end v 9; S Wilkins \$1 25c pd to 202 in v 9; L Coles \$1 pd to end v 9; J Thomas \$1 pd to 177 in v 8; L Robinson \$1 pd to end v 7; M S Chase 50c pd to end v 8; C Norris \$2 pd to mid v 11; J Hall \$1 pd to end v 8; B Perry \$1 pd to end v 8; J Nash \$1 pd to end v 9; J Schlager \$1 pd to end v 9; N W Sprague 18 pd to 297 in v 9; L Hubert \$1 pd to end v 8; H Tolman \$3 pd to end v 8; Chs Stoddard \$1 50c pd to 216 in v 9; N Collins \$1 pd to 237 in v 10; Henry Kent \$1 pd to 237 in v 10; H Durkee \$1 pd to 2-9 in v 10; F F Keyes \$1 pd to 241 in v 10; Eph Jones \$1 pd to end v 9; Mrs Jackson \$1 pd to end v 9; W E Arnold \$3 pd to 229 in v 10; A Marshall 50c pd to end v 9; R Allen \$1 pd to end v 9.

Pm Great Falls NH; pm Hudson NY; pm Morristown VT; pm W Windham NH; E G Higgins; S Chapman H H Dickinson; pm Lunington Me; pm Hyde Park VT; pm Williamstown Ct; pm Troy NY; T L Tullock; E Burham J C Welcome; pm Burlington VT; pm Springfield Mass; Caro Speller \$1, where has the paper been sent? R Devaux, papers sent by mail.

THE ADVENT HERALD,

AND SIGNS OF THE TIMES REPORTER.

BEHOLD! THE BRIDEGROOM COMETH!! GO YE OUT TO MEET HIM!!!

VOL. IX. NO. 17.

Boston, Wednesday, June 4, 1845.

WHOLE NO. 213.

THE ADVENT HERALD

IS PUBLISHED EVERY WEDNESDAY BY

J. V. HIMES,

AT NO. 14 DEVONSHIRE STREET, BOSTON.

J. V. Himes, S. Bliss, & A. Hale, Editors.

TERMS.—One Dollar per Volume, of 26 Numbers. Five Dollars for 6 Copies, Ten Dollars for 13 Copies.

All communications for the *Advent Herald*, or orders for Books or remittances, should be directed to "J. V. Himes, Boston, Mass.," post paid.

Post Masters are authorized by the Post Office Department to forward free of expense orders for, or to discontinue publications, and also money to pay for the same.

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DOW & JACKSON, PRINTERS.

The Albany Conference.

OBJECTIONS TO ITS DOINGS CONSIDERED.

DEAR BROTHER HIMES:—I wish to make a few remarks respecting the doings of the Albany Conference. While nine-tenths that I have conversed with, highly approve of the doings of that Conference, some do not discern clearly the motives which actuated those who there assembled, or understand fully the import of the conclusions arrived at. That some would seek to find fault with the deliberations of those who there represented our brethren in the different sections of the land, we had reason to expect. But all who are sincere inquirers after truth, will desire to advance the cause of God, by inducing "brethren to dwell together in unity," "endeavoring to keep the unity of the Spirit in the bonds of peace," "till we come in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ; that we be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive, but speaking the truth in love, may grow up into him in all things which is the head, even Christ." Those, therefore, who desire to be set right, if they err at first, on seeing the subject in its true light, will be prompt to plant themselves on the side of truth and righteousness. All others will be expected, of course, to walk in their own ways, and if possible, draw away followers after them. It is, therefore, my present purpose to answer the objections of all honest minds against those proceedings, so that all such may be free from any embarrassment respecting it.

And 1st. *What was the cause of the assembling of that Conference?* It need not be replied that it was convened to deliberate respecting, and if possible to extricate ourselves from the anarchy and confusion of the BABYLON in which we had so unexpectedly found ourselves. Notice of the proposed convention had been extensively given; all had been invited to be represented there, who had the

good of the cause at heart. And the brethren came together there from all parts of our land.

2d. *The doings of the Conference.* Every thing, which could not meet the unanimous approval of all present, was promptly stricken out; and had there been a dissenting voice on the passage of any act, such act would have been promptly reconsidered. The determination was to do nothing but what all, in view of all the circumstances, could fully approve. And it was taken for granted, that all who did not meet with that body, or were not represented there, either stood aloof from them from a want of sympathy, or else were willing to acquiesce in the conclusions of those who should there assemble; for if any wished to be identified with those brethren, and feared their deliberations might be actuated by wrong counsels, duty, imperious duty, required that all such should be present to counsel, to advise, and to instruct those who should be in danger of erring in any way from the teachings of the gospel.

But the Conference assembled; and witness the harmony, the unanimity, the freedom from all contention and strife, the full discussion and examination to which every act was subjected. In view of all this, will any say that those dear brethren had not the cause of God at heart, that they did not weigh well the evils they would remedy, or the means of their removal, or did not desire to act in view of the common good of the children of God? And when those who were absent, fancy they see difficulties in the results arrived at, as they were not present to hear the reasons advanced, ought they not to be very careful, and cautiously to inquire if they have a full understanding of the exact state of the case, before they throw in a fire-brand to divide and distract the brethren, and thus to defeat the very end for which that Conference assembled?

3d. *Objections to the doings of the Conference.*

The name "ADVENTISTS" is objected to as a sectarian name; and it is claimed that instead of being called an Advent Church, we should be called "The Church of God." This is, in my opinion, a misconception of terms. I should oppose our being called in an associated capacity, a church with any name. The Conference at Albany made no provision for calling churches by any distinctive appellation. They merely expressed themselves as regarding "any congregation of believers who habitually assemble for the worship of God, and the due observance of the gospel ordinances as a church of Christ." They designed to prefix or affix to it no appellative whatever. To call any denomination, the Advent Church, the church of God, or any other name I regard as contrary to the usage of the apostles. All true churches are "churches of God," 1 Thess. ii. 14, "churches of Christ," 1 Cor. xi. 16, "churches of the saints," 1 Cor. xiv. 33.—They are thus called in the Scriptures. But they are not thus called as distinctive appellations; neither have we the right to choose either of those as a specific term. And if we wished to select either of those terms by which to

be designated, which should we select? The Winebrethren of Pennsylvania, call themselves "The church of God," as a denominational term. If we were also to be known as such, we should be confounded with them. But we have no right to take a name that belongs generally to the whole family, and apply it exclusively to a branch of the family. If a branch of the family wish for a distinctive appellation, they must apply to themselves a term significant of what they are. But I contend that no name should be applied to the churches, as such. A church, according to the Scriptures, is a religious assembly, selected and called out of the world by the doctrine of the gospel, to worship the true God according to his word. The church must include all the elect of God, of what nation soever, from the beginning to the end of the world, who make but one body, whereof Jesus Christ is the Head. Col. i. 18. "The church" in any certain place, must include all the faithful who are wont to assemble in such place for solemn worship. Rom. xvi. 5. We thus have in the Scriptures, not only "churches of God," "churches of Christ," and "churches of the saints," but we have "the church at Jerusalem," Acts viii. 1; "the church which is at Nymphas' house," Col. iv. 15; "the church at Babylon," 1 Pet. v. 13; "the church in the wilderness," Acts vii. 38; "the church at Antioch," Acts xiii. 1; "the church of Laodicea," Col. iv. 16; "the church of Ephesus," Rev. ii. 1; "the church that is in their house," Rom. xvi. 5; "churches of Galatia," "of Asia," 1 Cor. xvi. 1, 19; "churches of Judea," Gal. i. 22; "churches of Gentiles," Rom. xvi. 4; &c., &c. The above are sufficient to my mind to establish the position that a church should be simply called a "church," so described that its characteristics may be understood. You, therefore, in Boston, have considered yourselves as "the church at the Tabernacle."

But is it asked, do you repudiate the name of "Adventists?" I reply I do, when it is applied to the church, but not when it is applied to those who compose the church. Words are the symbols of ideas. All bodies of men have their peculiarities and characteristics. It is therefore necessary to distinguish them as such. Thus God has divided mankind into peoples, kindred, tribes, nations and tongues. Those of the same peculiarities have an affinity for each other, and naturally associate together. All these branches of the race are known by their distinctive names, and all acknowledge the convenience of their being thus known: it enables us to designate those we wish by an intelligible term. Thus the Israelites of old were known as belonging to the tribes of Judah, of Joseph, of Dan, &c., as the case might be. To call men sons of Jacob, was sufficient to show that they belonged to the nation; but even then it was found necessary to know their tribe, their family and their household; and even the different members of the same household must have different names to distinguish one from the other. While all Christians in the days of the apostles were

known as Christians, yet if they had had no other distinctive appellations, there would have been as much confusion as there would be in a city, if all its inhabitants were known by the name of John and Mary; or as there would be in a family, if there should be twelve children with no individual names: call one, and all would run; or as it is at the present time, none would regard the call. They would not know which was meant. Therefore we find the apostles writing, now to the Hebrews, then to the Romans, and again to the Ephesians, and Galatians, &c. &c. If, therefore, it was right for Paul to speak of the "churches of the Gentiles," Rom. xvi. 4, it may not be so very wrong for us to speak of the churches of the Adventists, or the churches of the Congregationalists, &c. While at the same time it would be unscriptural to call an association of churches, the Advent church, the Methodist church, &c., &c.

But it is again said that we have no right to be called Adventists, because there are others who believe in the pre-millennial advent; and that to apply it to ourselves is arrogance. To this I reply, that it cannot be arrogance if no others claim it but ourselves. We do not claim it belongs to us exclusively. All have a right to it who wish thus to be designated. But those who repudiate the name, have surely no right to find fault with our use of it: such can have no claim to it. Neither do we when we call ourselves Adventists, say that we are the only Adventists, any more than we say when we call ourselves Americans, that we are the only Americans. It should, however, be understood, that words are entirely arbitrary, and that custom alone establishes their use. Was the term Adventist in use ten years ago? No,—it is not in the dictionary: it is a newly coined word, made by appending an affix to the word Advent. In the use of the word it has been only applied to those of like precious faith with ourselves; and by its use the community understand who, and who alone are intended. The corners of the word are entitled to it, and those who associate with them. But let it be distinctly understood, that at the Albany Conference, the question did not arise whether we should adopt that name. It was already upon us; and the only question that arose respecting it, was whether when speaking of some fanatics who call themselves Adventists, the word should be permitted to remain in that connection. But says one, why is that Conference called a "conference of Adventists?" It is not so called by vote or direction of the Conference; but as an Adventist is, in accordance with the use of the term, one who believes in the immediate coming of Christ, and as all those who thus assembled professed thus to believe, it was in truth a Conference of Adventists. What's in a name?

The Rose would smell the same,
If called by any name.

2. Another objection to that body is, that they told the world some things which they believed the Scriptures teach; and some things which they believed they do not teach. Let us look at this objection. Has not a man a right to tell the world what he does, or does not believe? O, yes, certainly. Then have not five, or ten, or fifty men the same privilege? Most certainly! Then, wherein, pray, is the objection? O, says one, it looks too much like a creed, and I object to all creeds, either oral or written. But what do you mean by a creed? if you mean by it a test of Christian character, I agree with you; and the Conference expressly voted that they had "no fellowship with any of the new tests as conditions of salvation, in addition to repentance toward God, and faith in our Lord Jesus Christ, and a looking for and loving his appearing." But if you mean that a man or body of men have

no right to speak or write what they believe, I must dissent from you. The objector replies, we want nothing short of the entire Scriptures for our creed; that alone is sufficient. And that alone is sufficient for me. But while I receive the entire word of God according to my understanding of its teachings, and while different men draw different and opposite conclusions respecting its teachings, have I no right to inform the world what I conceive to be the truths it inculcates? To say that I believe the Bible and that alone, is to say the same that all denominations say: it is, therefore, meaningless as far as any distinctive idea is conveyed: it is truth in general, meaning nothing in particular. And with that view, why should we stand aloof from all others who claim to believe the same? Theodore Parker the rationalist, claims to stand on that ground; and yet his constructions of Scripture are so anti-Scriptural, that even the Unitarians repudiate him. Can there then be no line of demarcation between what we believe to be the truths and errors which are alike claimed to be based upon the word of God? Have we no right to tell the world which of opposite doctrines we believe are therein contained? If not, we have surely no right to disfellowship Theodore Parker and his adherents: and nothing can be rejected, and nothing received. And if so, those who told us to come out of Babylon, because the churches rejected their creed, which was their understanding of the Scriptures, did wrong. And I wish here to say, that in proclaiming the coming of Christ to the world, nothing was farther from my thoughts, than to form a separate distinct body of Christians. It never came into my heart; I thought to benefit all. But by a combination of circumstances within and without, over which we had no control, we find ourselves as we are. We have been called out of the churches, and thrust out of the churches. The churches have refused to fellowship us; and what shall we do? We cannot go back and give up our blessed hope. And all we can do, is to find what the Gospel teaches, and act accordingly.

The fact is, there is no man living without his distinct creed; for a creed is nothing more or less than (*credo*) a belief. When a man makes his belief, or a body of men make their belief the test of other men's salvation, they act as bigots; they usurp God's prerogative. But when he, or they allow to others the same liberty of thought and speech that they ask for themselves, making them only responsible to their Maker, they do not transgress the "golden rule." What a man believes is his creed. The creed of the Infidel is, "I believe in all unbelief." The creed of another is, "I believe we have no right to write out our belief." Another's creed is, "I do not believe in any creed except the New Testament." And the creed of another is, "I believe we have the right to write out, and undeceive the world as to our understanding of Scriptural teachings." Now shall the man whose creed is, "I believe we have no right to have an oral or written creed (belief)," make that creed the standard to which all men must submit? If he does, he is himself a bigot. A man who thus believes, has no right to speak or write; for if he speaks what he believes, he has an "oral creed," and if he writes what he believes he has a "written creed." If, therefore, he speaks or writes, he puts forth his creed, unless he speaks or writes what he does not believe; and then he is a hypocrite. A man who thus believes, can write for no periodical; he can preach no sermon: every thought he gives utterance to is a violation of his creed: it is a departure from it, or in conflict with it. And while thus continually violating his own creed, he have surely no right to oblige all others to submit to it.

But those who cry the loudest against creeds, and disclaim the strongest, are the very men who require others to submit to their *ipse dixit*. They require the largest liberty for themselves, and allow the least to others. And if others are not ready to comply with their fancies, ever varying as they are, they are ready to consign them to perdition. For shame on such absurd inconsistencies!

The aim of all our writings has been to show the church and the world what we believe to be the great truths the Bible inculcates. We have had a right so to do. These truths have had a mighty influence on the community. To bring discredit on them and thus to weaken our labors, the adversary has connected with them, in the mind of the public, various odious extravagances. When we therefore set ourselves up as teachers, all have a right to demand of us what we believe, and what we teach. Says the apostle, "so we preached, and so ye believed." We must, therefore, be ever ready to tell how we believe, what we believe, and why we believe. If, therefore, we have no fellowship with any of the abominations so rife among us, we have the right to tell it to the world. And if a large company of "like precious faith," have the same views on these points, they have an equal right to unite in thus proclaiming it to the world. Those who have sympathy with those things, or who will unite with none who avow to the world their belief, have the same privilege to dissent from them. And if any prefer to stand alone, rather than to unite with a body who do not act in every respect in accordance with their individual creed, or who seek to get up a party that do, let it be so understood, that all may act accordingly and understandingly. But what has the Albany Conference done? Why, it has committed the crime of informing the world some of the important truths which the members of it believe the Bible inculcates, with the reasons therefor; and some things which they believe are not therein contained! No Advent lecturers or writers can consistently object to that; for in so doing they would condemn themselves.—"Thou, therefore, which teachest another, teachest thou not thyself?"—"Thou that abhorrest idols, dost thou commit sacrilege?"

3. Another objects to the doings of that conference because they recommended organization. Indeed! And what did they recommend? Why they recommended to all, "a careful examination of the Scriptures, and the adoption of such principles of association and order, as are in accordance therewith, that they may enjoy the advantages of that church relation which Christ has instituted." It is left to each church to judge of their own association for themselves. Those who would object to this, would surely object to the recommendation of the Scriptures as a rule of faith and practice! Those who would object to this, would have objected had they recommended all to fear God and give glory to Him.

4. Another objection is, that they passed resolutions, expressive of their sense of truth and duty. This is a great sin, truly. It is said a resolution can prove nothing; and that it would be absurd to resolve that light is light, or that God reigns. That may all be; and yet it may be perfectly proper to resolve that we will walk in the light, or that we will submit to the rule of God. Every soul does this at conversion, and what may be done individually, may certainly be done collectively. To bring forward as an absurdity, the use of a thing to which it is never applied, as an argument against its being applied to other uses, is to set up a man of straw which cannot stand alone, and in knocking it down, take to one's self the credit of having overturned an immu-

table principle, of which it was only an effigy. Resolutions serve the two fold purpose of showing our true position to the public, and of nerving up our hearts in defence of such position.

5. Another objection is, that they have expressed themselves with regard to the intermediate state of the dead, respecting which there is a difference of opinion among Adventists. To this I reply, that that question did not arise at the Conference. No allusion was made to it either in their doings or speeches. They expressed what all Adventists believe, that the time of the entrance of departed saints into their inheritance, is at the resurrection. But the question whether the intermediate state of the dead is a conscious or an unconscious one, was not even mooted there. This shows the necessity of great cautiousness in stating objections against what is not perfectly understood.

6. Another objection is, that the proceedings "look like doing something in the future," "seems like aiming at something which we shall not approve." Well, as those are not objections to what was there done, and are only fears of what may be done, arising out of the jealousy of the human heart, I shall not spend any time in replying to them; for all magnanimous minds are content with pointing to actual transgressions, and never allude to future fancied ones, unless they are very desirous of finding something to find fault with, in accordance with their pre-judgment.

The above are all the objections I recollect to have heard or seen advanced against the doings of the Albany Conference; and those have been by a very few. I am happy to see that the doings there give such general satisfaction. What weight such objections are entitled to, all must judge of for themselves. It must be evident, that unless we come out of the BABYLON into which we have been thrust, God will not bless us. The question then comes home to each one of our hearts, Shall we continue in the anarchy in which we have been, or shall we take gospel measures to restore gospel order, that at the Master's coming we may be approved of him? It must be evident to all, that without union we can do nothing; and if there are no "important truths" in which we are united, all can see that there can be no union among us:—"how can two walk together except they be agreed?" We can only unite on those points in which there is union. The great doctrine which has called us out, is the nearness of Christ's Advent. To persuade men to repent in view of the coming King, we should all be willing to lay aside the unessentials of our belief, which are at variance with such union. All union consists in a sacrifice of individual prepossessions for the common good. Those who love the peace of Zion more than they do their private opinions, will be prompt thus to unite. Those who love self more than they do the general good, will contend for their own selfish ends. Any doctrine, however plausible to the human mind, which tends to divide true Christians, cannot be of God. We cannot be the disciples of Christ, unless we love one another, and faithfully labor to keep the unity of the Spirit in the bonds of peace. And therefore, those who seek to produce disorder and confusion contrary to the doctrine of Christ, cannot be a true friend of the cause. The union that prevailed at the Albany Conference was what should ever characterize the children of God. They laid aside their prejudices, and acted for the general good; and the Adventists as a body approve of their doings. What then shall we think of the efforts of any who seek to undermine the counsels which there prevailed? Shall we not look upon them as endeavoring to divide the children of God? Shall individuals set up their own individual

creed as the criterion to which a united and harmonious body shall come? Let all ponder these things well. We live in an awfully dangerous moment of time, when we are beset with foes without, and foes within. Let us, therefore, take heed to our ways, to all our thoughts, and to all our doings. Let us have no enemies in disguise among us, professing to be friends. Let all who have no fellowship with the principles we inculcate, manifest it. But let all who are willing to contend earnestly for the faith once delivered to the saints, not be afraid to tell the world what they believe the Scriptures teach, and fight manfully the good fight; for they will soon win the race. Yours in the blessed hope.

WILLIAM MILLER.

Boston, May 27, 1845.

Advent Herald & Reporter.

"THE LORD IS AT HAND."

BOSTON, JUNE 4, 1845.

Anniversary Week in Boston.

As is well known, the week commencing with the last Tuesday in May is the annual season for the convening of the several religious societies in this city. In accordance with our usual practice, the Adventists held their anniversary Conference.

Our first meeting was on Monday evening, on which, after the usual exercises, Bro. Miller delivered a discourse from Rev. vi. 17:—"For the great day of his wrath is come; and who shall be able to stand?"

He remarked that this text concerns us all. We must all stand before the judgment. None are so high, and none so low, as to escape the eye of the Judge. This is a portion of prophecy communicated to John by the angel sent by Jesus Christ to be declared to the seven churches of Asia. The six seals spoken of in this chapter refer to events on this earth, under the last of which transpire those spoken of in verses 12-14. The seventh seal has reference to events subsequent to those of this state.

The text refers to the great day of God's wrath—the day which God hath appointed for the judgment of the world, in which Christ will come as a King and Judge, to judge each one of us for all the deeds done in the body. In that day Christ will separate the inhabitants of this earth as the shepherd divideth his sheep from the goats, and those on his right hand will receive the "well done," and those on the left, "depart ye cursed." Who of us in that great day shall then be able to stand? This day, we have ample evidence, is just upon us. We have had the signs which were promised to denote the nearness of that day, as given in the chapter of our text; and the Savior commanded us to know when we see these things that his coming is nigh, even at the doors. At the doors, cannot be a great way off; and every pious soul must earnestly desire that that glorious day may be hastened on. If we wish to defer it for ages, we can have but little love of God in our hearts. Does not the fulfillment of these things teach us that we are on the very eve of this great day? And is it not important then that we examine ourselves in view of the nearness of that day, that we may be prepared for it, and be able then to stand? If God has given us the evidence of the nearness of that day, we may know when we are in the neighborhood of it.

The first event brought to view under the sixth seal was a great earthquake. Some suppose this has reference to the great earthquake of 1755—the greatest earthquake on record. If it has not reference to that, it must refer to the great revolutions which have spread over the world since 1775, which

have caused the very earth to quake. It began in our own country, and extended over Europe, causing kings to tremble on their throne, emancipating the saints from the power of the little Horn, and emancipating men from slavery and oppression, that opened the door for the deliverance of the church from the wilderness, so that Christians have equal privileges in most countries with all other men. When these mighty events were in progress, all hearts were filled with fear; and multitudes were looking out in view thereof for the great day of God's wrath.

The next event under this seal was the darkening of the sun in 1780, when it was literally darkened; and multitudes supposed the day of judgment had actually come. Since then, similar days have been in other countries; but no similar day has ever since been seen here. That night the moon did not give her light, although it was at the full, which was the next sign which was to be given to men.

The next sign we were to see was the falling of the stars, which was fulfilled November 13, 1833, when the stars of heaven fell as a fig tree casteth her untimely figs. These meteoric stars are the only ones that can fall; and in view of them multitudes were filled with dismay, and were forced to acknowledge their alarm in view of the coming judgment. Having witnessed all the previous events, the next event for which we are to look is the sign of the Son of man coming in the clouds of heaven, when all the tribes of the earth will mourn in view of it, calling upon the rocks and mountains to fall on them to hide them from the face of Christ. This sign I believe to be that which will introduce to our view the actual coming of the Lord of glory. And it is my humble opinion that we have but a limited period to wait for the appearing of that sign. Then you will believe the great day of his wrath has come. No one will then dispute it. The entire world will then know it and tremble in view of it. O, may we then be enabled to say, "This is the Lord, we have waited for him, and He will save us." O if we can thus feel, we shall be able to stand. But none can be able to stand, only those who love his appearing—He will come without sin unto salvation to all who look for him, or believe he is coming. To all who love his appearing there are crowns of righteousness laid up in heaven. We love to be in the company of those we love; and the hearts of all should leap for joy who are prepared for that glorious event. I, therefore, can feel no fellowship for those who will quarrel with their neighbor for loving Christ's appearing. Such I fear will not be able to stand in that great day. Those who have scoffed and mocked at that event will not, without humble repentance, be able then to stand. Now will not wisdom dictate that we examine the Scriptural evidences that indicate the nearness of that day; and strive with all our hearts to obtain that preparation of heart, without which no man can stand in the presence of the Judge? Think of these things; guard well your steps, and act in view of eternity. Look not at the groveling honors of this world, or the glittering toys, or joys of time; but believe in the Lord Jesus Christ that thou mayest be saved, that when the great separation shall be made you may stand at Jesus' right hand,—that you may meet him in the air. O impenitent man, woman, will you stand? Brethren, sisters, shall you all stand? Is it not your impetuous duty to be ready? O may we all be enabled to pray, Come Lord Jesus, Come quickly, and so be enabled to stand.

TUESDAY MORNING.—May 27.

The meeting was opened with prayer by Brother Miller.

After the usual exercises, Bro. Himes suggested that the morning be occupied as a Conference and experience meeting.

BRO. WM. MILLER of Low Hampton, N. Y., remarked that ere this he had been in hopes of meeting all present, in the heavenly kingdom. But if we love the Lord Jesus Christ, however much we may be disappointed, we shall not forget Christ's coming. God may see fit to disappoint us sometimes for our good. We may not see the wisdom and fullness of the whole of God's plan; but he never tries us, but for our profit. Therefore we should not be disheartened, or cast down. Every disappointment only makes him more strong in the

belief of the certainty of the nearness of Christ's appearing.

I had, he said, denied the Bible for 12 years. I used to read it to see how curious men would act, and contradict each other. But suddenly I became more solemn; its truth began to dawn upon my mind; and I was in great darkness for six months. I saw that I was a poor sinner. But I was soon enabled to love Jesus Christ, and have continued to love him even till the present time. I saw that if the Bible was true, Christ was the only Savior of men. I then began to study more fully the Scriptures, determined to study text by text till I was fully satisfied as to their import. In comparing Scripture with Scripture, such a light broke in upon my mind as I had never before seen. I was about two years in going through with the Bible in this manner; and I found it a perfect piece of order and beauty. And though I have been greatly disappointed, yet I have never ceased to love and regard the authority of the Scriptures.

Brethren, we must keep humble. I sometimes tremble when I see individuals endeavoring to exalt themselves and denounce others who do not see just as they do. Be careful not to err in favor of self. Be careful to avoid self-righteousness. I have noticed that those who have left the Second Advent cause are the very ones for whom I used to tremble in view of their arrogance, and self-righteousness. We must not look to ourselves, but must look alone to God. We must cling to our heavenly Father's arm, that we may hold fast our confidence even unto the end. The word of God teaches us that we are to be guided alone by Him. Had our brethren, who have apostatized, thus looked to Him, they would never have fallen into the awful errors into which they have been led. I love those brethren, but I tremble for their errors. O let us depend wholly on God, that we may be preserved also from departing from the rectitude of our faith. And may we all be enabled to live out the prayer, "Not my will, O God, but thine be done."

Bro. Wm. Whitton of Fair Haven, Mass., remarked that he had endeavored to let patience have its perfect work. He felt that he had the promise that he should be fitted for the Master's use. He drew a graphic description between the Christian's course, and the labors and trial of those who "go down to the sea in ships and do business upon the great waters." He regarded none of the new tests as equal to those the Scriptures give us. Brethren, be sure that you are Christ's; for then you will be Abraham's seed, and heirs according to promise. Then have the courage of the mariner, and depend upon it, Christ will navigate you into port. I am ashamed of those who draw back just as the port is before us. I fear such draw back unto perdition. Obey the new commandment, to love one another, and have faith; and soon, I believe, we shall enter the haven of rest, the port of eternal peace. God help us to keep humble, to keep as little children, and we shall soon inherit the earth.

Bro. E. Crowell of Brunswick, Me., remarked that probably most of us had been in trial. There had been a restlessness on the part of many, an unsettled state of mind which is very distracting. He had been thus tried; but those days of darkness in his own mind are passed. The Advent cause in Maine is God's own cause; but the devil has used every means to make it odious, and thus oblige men to leave it. He had tried persecution; and he had thrown many of them into gross fanaticism; but the ship is beginning to right. He had endeavored to hold up the truth amid the moral darkness which there prevails; and while he had been thus occupied he had been greatly blessed. He felt that it was his duty to present the truth, even though some of it fall by the wayside, on stony ground, or among thorns; for some of it may fall into good soil and bear fruit. We must throw away our errors. Nothing but truth will avail us now. He did not feel disposed to throw away truth because error has been mixed with it.

Bro. T. Cole of Lowell said he preferred to hear, rather than speak, but would say a few words. We have all been in a trying time. There was a time when we could do nothing with the world on account of the extent to which some among us had gone. But on reviewing the whole ground, he began to feel that we were in a place that God had not brought us. He never brings us into a place where we can not know where we are. He may suffer us to be covered with clouds and darkness; but he will not leave us there. When brethren taught us we must preach no more, he had felt grieved and tried. But he had never been told to

cease his labors since he was placed upon the walls of Zion. He felt to preach the things he knew to be truth: those which were of doubtful import he left for others. He never felt more reigned up in view of the judgment, to preach the coming of the kingdom than at the present time. — Brethren, we must feel our littleness, we are but little things, but motes. Let us be as little in our own sight as we are in the sight of God. Were it not that he is good he would have cast us all off. Let us, therefore, feel to pray for those who are in error; that God may move on their hearts to turn them again to the living and true God. This cause is the cause of God. He will guide, and direct, lead and defend us. O let us know that the light of God's countenance shines upon us. We may have the same fellowship with God we ever had. — When our Master comes may we be found so doing. We cannot fold our hands and say the work is done, until he shall come and take us home.

Bro. Miller wished to say another word. After the seventh month, he felt for a time that his work was done. But when he commenced his lectures at Albany, all his darkness was gone. Therefore brethren, he said, where you find a door open, enter upon that field of labor, and labor until the Master shall tell you to stop. As yet he has given you no such command. Go, labor in the vineyard, and you will still find souls willing to listen to the glad tidings.

Bro. Benjamin Locke of East Ware, N. H., remarked that he had had an impression that his work was done; but he was long since satisfied that that impression was wrong. He had been called to attend a funeral where they believed the door was shut. He went, and thought he would tell them of the religion of Jesus. He prayed for the unconverted of that family, and he felt his soul drawn out again to God. He felt again to proffer the truth to men, and invite them to Christ. He felt that he had done wrong in resisting the impression he felt was from God to preach to sinners; but he hoped God had forgiven him, and hoped the brethren would. God has not changed. The Spirit of God still operates on the hearts of the children of men. If we are disposed to leave the cause of Christ, God will raise up others to take our places. May this Conference be to the glory of God and the good of our own souls.

Bro. S. G. Fletcher of Boston said that something like ten years since, while preaching in Vermont, his mind had been turned to the doctrine of Christ's appearing. He was not fully convinced at first, and afterwards did not devote his entire labors until one and a half years since. He then began to devote his whole time in laboring for the extension of this glorious truth. He never had a pulpit closed against him by his ministering brethren in New York, or Vermont. But he removed to New Hampshire about the time the cry came, to come out of the churches. He could not embrace that, and found that by that cause many of his brethren had withheld their sympathies from him. It had also been the means of shutting up the sympathies of his ministering brethren, so that he was shut out from the churches where he formerly had access. He still felt disposed to do what should seem to be his duty, to go where the door may be open.

At this stage of the meeting the Conference was organized, by the choice of

WM. MILLER, *Chairman.*

S. BLISS, } *Secretaries.*

A. HALE, }

The following brethren were present as members of the Conference:—

William Miller, Low Hampton, N. Y.
Timothy Cole, Lowell, Mass.
I. R. Gates, Baltimore, Md.
S. G. Fletcher, Boston, Mass.
S. Bliss, " "
J. V. Himes, " "
N. Billings, " "
N. Holden, " "
I. E. Jones, " "
Apollon Hale, Charlestown, Mass.
Wm. Whitten, Fairhaven, " "
N. Smith, Hallowell, Me.
I. C. Welcome, " "
Ezra Crowell, Brunswick, Me.
Wm. C. Hall Litchfield, " "
Wm. Pullin, South China, Me.
Wm. Cousins, Prospect, " "
J. W. Britton, Westboro', Mass.
A. Ward, Ashburnham, Mass.
A. Wood, Jr. Westminster, Mass.

J. F. Guild N. Attleborough, Mass.
Lewis H. Benson, Brimfield, " "
H. B. Lounge, Boston, " "
M. Wood, " "
Benjamin Lock, East Ware, N. H.
Levi Hooper, New Boston, " "
C. P. Whitten, Nashua, " "
Jonas D. Johnson, Leroy, N. Y.
Thomas Atkinson, Granville, Nova Scotia.
J. W. Marden, Newburyport, Mass.
Ezekiel Leonard, Norton, " "
J. M. Smith, Southbridge, " "
Walter Pratt, " "
H. Drake, Sturbridge, " "
John Hyde, Sandwich, N. H.
Warren Allen, Walpole, Mass.
Saml. Heath, Lunenburg, " "
James C. Peabody, Ashburnham, Mass.
Jeremiah Batchelor, Charlestown, " "
Elisha Rogers, Mansfield, " "
Asa Curtis, Scituate Harbor, " "
J. S. Richards, Gardiner, Me.
John G. Pettis, Providence, R. I.
Seth Rogers, Boston, Mass.
Cyrus Houghton, Holliston, Mass.
P. Dickinson, Boston, " "
Elon Galusha, Lockport, N. Y.
Josiah Litch, Philadelphia, Pa.
Daniel C. Tourtellot, North Scituate, R. I.
Elam Burnham, Hamilton, Mass.
Benj. Leained, New Ipswich, N. H.
Ralph Devereux, Marblehead, Mass.
Thomas Lee, Enfield, Ct.
F. R. Meyers, Worcester, Mass.
George Rawcliffe, Wrentham, Mass.
Joshua B. Burgess, Ashburnham, Mass.
Henry Flagg, Sterling, " "
G. H. Child, Providence, R. I.
D. N. Cushman, South Boston, Mass.
W. S. Campbell, Worcester, " "
L. Boutel, Groten, " "
D. F. Wetherbee, Worcester, " "
Henry Vandine, Cambridgeport, " "
Ebenezer Mayo, Hallowell, Me.
F. W. Wilcox, Salem, Ct.
Moses Burnel, Boston, Mass.
George R. Holbrook, Watertown, Mass.
Luther T. Cunningham, Newton, " "
Timothy Newell, Cambridgeport, " "
W. F. Leathe, " "
B. D. Hill, Danvers, Mass.
Bradford Lord, Salem, Mass.
Joseph Thomas, Lynn, " "
Stillman Lothrop, Cambridgeport, Mass.
J. Wolstenholme, Jr. Providence, R. I.
Eleazar Bellows, North Scituate, " "
Wm. Stone, Watertown, Mass.
C. H. Berry, Salem, Mass.
Samuel A. Porter, Marblehead, Mass.

Meeting was closed with the Benediction by Bro. A. Hale.

AFTERNOON SESSION, 3, P. M.

After the usual exercises, Bro. J. V. Himes remarked that the remarks of the brethren this morning were most cheering. By listening to the relation of the experience of each other, we learn to sympathize with our brethren. He said that according to his own experience, as soon as the seventh month passed by, he was fully satisfied he had been mistaken, and that his business still was to proclaim the doctrine of Christ's coming. In so doing he had been blessed in his own soul, had great peace of mind; and he felt to preach more, to pray more, and continue in the great work until his change should come. The moment we begin to preach to sinners, that moment the spell which was upon us is broken, and he had only felt to labor more. He had not thought it proper to lay before the brethren and sisters anything but the glorious hope, and the duties connected therewith. He had presented the ground work and evidences of our hope; and those who have remained stable in these truths have been cheered and blessed in view of them again. We need to have our minds and spirits baptized anew to the work. And we should adhere to the weightier matters of the law. He had endeavored to survey the whole field of our labors; and he finds that where our brethren have gone into the field and labored as they did in former times, they have been blessed as heretofore. He instanced Brother Dudley in the northern part of the State of New York, under whose labors a multitude of souls have been converted within the last few years. He reports that his labors have been blessed since the passing by of the time. That

brother did not consider his work then done, but held on to the promise, believing that they were mistaken, and God right. He has been in revivals ever since. He also mentioned the abundant success of the labors of Brother Adrian. He had found that our brethren had been blessed just according to their faith. Where they had done nothing, barrenness had been the result; but where they had gone to work in the fear of God, they have been abundantly blessed. All such have been preserved from the errors and fanaticism into which some have been led. But the minds of those who do nothing must run down. Idleness can make no man better. Neither can this voluntary humility. Such had been the result of his observations. And now he is satisfied that our duty to pluck sinners as brands from the burning is as evident as the sun in the firmament. We should spend every moment in saving sinners. He desired to have more faith, and more of the blessing of God that he might be a more effectual instrument in saving men. Let us strive for pure and undefiled religion, that we may feed the hungry, clothe the naked and visit the sick and afflicted, doing good as we have opportunity.— If we are not going to be more humble, more consecrated to God, and live better than we did when we were in the churches, we had better go back. Instead of having our lights more dim, our lamps should burn with more brilliancy, and we should live more godly and more devoted.

Bro. Thomas Atkinson of Nova Scotia wished to say a few words. He still felt an interest in this cause. Before he heard of the Conference in Albany, he had great fears of the cause; but since then he has greater hopes. He was very sorry for some things which he had taught. But all that he can find in the Bible he shall hold on to. If there were nothing in this doctrine but what some manifest in their lives, he could but give it up. He felt gratified at the result of the doings of the Conference at Albany, and with that at N. York. When he first heard of the doctrine of Christ's reign on earth, he thought it a very foolish notion. But he thanked God that the light had beamed into his soul, and he felt like taking his stand firmly against anything that would deprive him of that hope. He trusted the Advent brethren would take a stand on gospel ground in favor of Bible order, on the foundation of the apostles and prophets Jesus Christ the Chief Corner Stone. While the brethren stand there, he is heart and soul with them. It is our duty to cultivate the spirit of Christ, to keep humble, to love one another, and keep at the feet of Jesus. He considered it his duty to labor till Jesus shall come, unless death shall intervene.

Bro. I. R. Gates of Baltimore said he experienced religion at the age of 14 years. Since then he had had strong faith in God's promises. He had always loved those who preached the nearness of Christ's coming. After some years he had become cold in his heart. In that state of mind he began to investigate the doctrine of the Advent. He heard Bro. Miller lecture, was ashamed to have it known he was there, and if a priest ever got a drubbing he got one that day. He heard him through. His mind was dark. But by reading the Scriptures and humbling himself before God he came into the truth. He had observed that those who had embraced this truth were brought right back to where they were at conversion. This is as it should be. While the church has been going back, these have been going forward. Every power of our minds should be consecrated to God; and our whole soul should be dedicated to his service. He came up to 43, and when it passed was much disappointed, was disappointed again in the seventh month. Since then he had felt like going on in the service of God. For so doing he had been set down as a foolish virgin. But he could not cease to labor for souls. He lay still one month, but while he was laying still God raised up another man in Baltimore under whose labors the souls of God's children were revived. He therefore was constrained to renew his efforts; and was constrained to believe that the watchmen that God had placed on his walls were never to hold their peace until he should establish Jerusalem as a praise in the whole earth. In resuming his labors God had blessed him. Sinners again began to weep, and saints to rejoice, and two souls were given him as seals of his ministry. He said we should endeavor not to go over the line, nor to go clear back. He is satisfied that God is still sealing his servants in their foreheads; and he will continue so to do until the angels shall let loose the four winds. O parents have you no

children, no friends that need your efforts. Give them not over, thinking that nothing more can be done. That would please the devil. Angels still rejoice over repenting sinners. He thought the Luthers and Melancthons of the cause should be sustained. And thou who would rend the church of God should be frowned upon by all who love the peace of Zion. He believed that if brethren and sisters would take the Bible and pursue a medium course, they will stand strong in the favor of God. If we do his will, we shall abide forever. If we occupy till he come, we shall enter into everlasting joy.

Bro. T. Cole said one remark made by Brother Himes struck him with power. He is fully satisfied that that truth which makes us the most engaged in the service of God, should be made the most prominent. For that reason he shall adhere to the glorious doctrine of Christ's appearing. Bro. Himes had remarked that the view that we can do nothing, can not be of God. A few weeks ago he went to Concord. There he saw Bro. Eastburn, an old veteran in the cause, a praying holy minded man. Bro. E. said he had been thrown by as a foolish virgin, because he would preach the gospel to sinners. For that reason those who called themselves the wise had cast him off. He considers the present truth to be that the Lord is coming, and we must get ready, and get as many as we can ready. To say the door is shut is the most abominable doctrine he ever heard. He had not a shadow of doubt that our work is just the same that it has been for the last three years. He wants still to stand on the immutable truth. With the evidence that the love of God is shed abroad in his heart, he fears no evil. The love of God makes the Christians hope glorious. We had erred in one thing, and he was willing to confess that we have withdrawn too much our sympathies from the souls of poor sinners. Let us take them in the arms of love, and bear them to the throne of Divine grace. In so doing I have no fears of being overtaken unawares at the Master's coming. I want to see poor sinners saved, and I want to continue in that work till Jesus comes. When he read the doings of the Albany Conference he felt to praise God. It was like cold water to his thirsty soul. He rejoiced to see so many of his brethren coming out with such words of consolation of comfort and hope, to the children scattered abroad.

Bro. S. Heath of Luueburg said that were it not for the test of God's word he should probably have been shipwrecked ere this. This is the old and the new test. This is what he has presented to the brethren where he has been. When brethren have come along with their messages, he has felt to test them by the Scriptures, and only to hold fast that which would accord with that test. They had been visited by brethren who had come with the message of the door shut to wake him up; but on trying it by that test, they had been preserved from embracing that deleterious view. He was happy to enjoy the privilege of entering for the first time this Tabernacle. And he feels that God is here with us to-day. He had been blessed by the instrumentality of the "Advent Herald," as have the people where he labors. He rejoiced to see the faces of so many brethren whom he had never seen before. He first heard of the Advent doctrine in 1840, before he read Mr. Miller's lectures. He thought it too good news to be true. He then read in a religious paper in Boston that Mr. M. had acknowledged 100 years mistake. This destroyed his interest for a time, till Bro. Litch came to his house one Sunday morning. He invited him to his pulpit, and it was truly meat in due season.—

Bro. L. then gave a course of lectures, which constrained him to admit the nearness of the Advent, in doing which his soul had been greatly blessed. He had felt to stand with Christ in the truth, even if in so doing he must stand alone; and he still felt thus to stand. He almost feels that he can see the morning star. Let us wait upon the Lord, and be guided in all our doings by Him alone. The Nobleman is about to return, and he could not but feel somewhat excited in view of it. We see a world of spirits bright, and trees of paradise. All heaven invites us to receive the starry crown. His soul leaps forward in blissful ardor at the nearness of the glorious prospect. His heart is with the brethren who are endeavoring to extend the field of labor. We stand between cold formality on the one hand, and wild fanaticism on the other. Between these we must take a medium course; and let us be sure we take the gospel course. Well may we say, Come Lord Jesus, come quickly.

Meeting closed with the benediction.

Evening Session.

Prayer by Bro. Edwin Burnham.

Brother Himes remarked that it was expected Brother Galusha would be here to preach to-night, but he had not arrived. Bro. Miller consents to fill his place.

Bro. Miller said he should not aspire to fill Bro. Galusha's place, but he would endeavor to say from the heart what the Lord should give him to say. He then took for his text James v. 7—11, and discoursed upon the subject of "Patience" in view of the coming of the Lord drawing nigh.

What need have we of patience at the present time? This will not apply to those who hate the Lord's appearing. It cannot apply to those who believe it is a great way off; or is to be spiritually. It must therefore apply to those only who are anxious for the Lord to come. He had seen men almost ready to leap for joy when the evidence of Christ's coming had been presented. When such are disappointed, they have great need of patience. All the chronology he can find in the Scriptures seem to terminate about the year 1843. He believed that we had understood the time as nearly as God designed it should be understood.— But that time having expired, many of our brethren have great need of patience to wait for it. The churches who have no faith on this subject have no need of patience. They will not even claim that this text will now apply to them; for they want to defer the Lord's coming until they have converted the world. He believed the apostle James had his eye in vision on the very time we now occupy, when having done the will of God we have great need of patience. He did not understand by having done the will of God, that we were to cease doing the will of God. We are to continue to do this till the Lord shall come. As the farmer needs patience after he has sown his seed before he gets the harvest, so we need the same patience. But the farmer does not have a patience that prompts him to set down and do nothing. He keeps at work until he gathers in the fruits of his labors. We have need of patience that we establish our hearts; because the coming of the Lord draweth nigh. We are to grudge not one against another, lest we be condemned; for the Judge standeth at the door. When men get impatient they act foolish, and get irritable. He never saw a brother scowl at him before the time passed. But when that passed, those who had become impatient began to scowl at those who could not see as they did.

They became disconsolate, and had a kind of religious hypo. But we should have our hearts so established as not to be carried away by these things;—so as not to become proud and puffed up, or cast down. He had planted himself on time. He had preached what he believed; But Christ had not yet come; for the saints are not yet raised or changed, and every eye has not yet seen Christ. When he reviews this subject, he can see but one mistake; and that is that Christ did not come. But, says one, how is that? He believed that God had seen that the time would be preached a little too soon; and had made provision in the Bible in view of it. He thought God had purposed to have the world warned a little while before the time of his coming. And he felt to thank those brethren who had taken their lives in their hand and united with him in giving the midnight cry. He rejoiced that so many had been willing to endure the cross, despising the shame of proclaiming this doctrine, when they knew that if the time should pass, they should meet only the scorn and contempt of the world. But God has made provision for the passing of the time, and told us that if the vision tarry, we are to wait for it. But why does it tarry? He thought it was for the reason that while there was a definite time in view, all the scorn of the world could not move us. But in the tarrying of the vision God is trying the faith of his children. And we are now enabled to see who have true faith in the nearness of Christ's appearing. The faint-hearted have given out by the way. And only those have remained steadfast who have faith in the promises in God's word. Brethren, let us never murmur against God. Those who murmur will fall. We must have patience, watch continually, and endure unto the end, in order to be saved. You must lay aside all pride of opinion. You must give up this foolish fear that the world has lost confidence in you. Inquire first if God has lost confidence in you. If he has confidence in you, you need not fear what the world may say. If God wishes to use you as an instrument of good, he will open the way for the accomplishment of his purposes, whatever

er the world may say. O brethren, give up that foolish pride. But says one, how long shall we need patience. He could not tell. If the angel was present that answered Daniel how long it would be to the end of these wonders, we might possibly be informed. But we are to remain here till God has sufficiently tried and purified us. How long that may be, God knows; he did not. But he intends to believe that it is at the very doors, until the Lord shall come, or he shall die. But he trusts he shall have thus to wait but a little while. Blessed is he that shall watch and keep his garment lest he walk naked and they see his shame. The only thing he could see in the way of the Lord's coming is the gathering together of the kings of the earth into the valley of Armageddon. And that cannot be until the four angels let loose the four winds of heavens. But still we may not have to wait for that; so that our only safety consists in continual watching for Christ's personal appearing. Let us be ready to see the worst; and let us hope for the better. If God shall see fit to receive us without any farther trial, we will give glory to Him; but if he shall see best to try us more severely, let us endure it with patience; and it will work out for us a far more exceeding and eternal weight of glory. Let patience have its perfect work, and God will enable us to stand in that Great day. If God is on your side, the devil can accomplish nothing to harm you. He had felt as if he had been almost born again within the last few months. And he blessed God that he had been delivered from that state of mind where he thought his work was done. He rejoiced that he had broken the spell. When he went to Albany it was a great trial. But on beginning again to labor, he felt his heart yearning for sinners; and God has blessed him in so doing. We may have a few more trials, but he shall look for Christ daily; He shall preach no time without evidence for so doing. If he shall see evidence he shall proclaim it. He leans upon God's word, and hopes to continue unto the end, in the faithful discharge of his duty.

Bro. Galusha having arrived, closed the meeting with prayer, benediction by brother J. V. Himes.

WEDNESDAY, May 28.—Morning Session.

Prayer by Bro. H. Plummer; and other exercises. Voted that the morning be occupied in learning the state of the cause and the wants of our brethren in the several fields of labor.

Brother Himes remarked, that it required the united wisdom of all of us to direct aright, by the blessing of God, our plans in the present emergency. We are receiving letters continually, showing the evils arising from the prevailing errors so rife in some sections. What a man soweth, that will he also reap. And we need to make a united effort to help our brethren that are so perplexed with the various vagaries afloat. Pure religion can only prompt us to do things which are pure and upright.

Broth J. M. Smith of Southbridge remarked that in his place they had had a great diversity of opinions and principles to contend with. They had had the test questions there; but he had not been able to see that they were of God. He had remained in the church until they invited him to leave them; and with him all the brethren also left. The effect of the camp-meeting in that section, in the fall, produced good results. The brethren there had had much to contend with; remain firm and steadfast in the faith. There are but few Adventists in that region except in Southbridge and Sturbridge. They had at one time felt that nothing more was to be done to convince the world of Christ's coming; and they had sat down doing nothing. But they had been provided with a very convenient place of worship where they held their meetings regularly on the Sabbath, and during the week. The brethren had found out that they did not know just how long they would have to stay here; and they had felt it necessary that they should make provision for the observance of gospel ordinances. Brethren are beginning to come in from other denominations; and are beginning to acknowledge that God is with them, and that the Adventists are not so crazy as they had thought for. There are indications among them that God is beginning to bless their labors, in the conversion of souls. He thought it would be well if the truth could be presented once more to the people in that section. We have no business to consult our ease. They number in Southbridge from 20 to 30 in the Advent faith. In Sturbridge they are more numerous. He thought it would be well for the brethren to hold a conference in one of those places.

Bro. Elon Galusha of Lockport, N. Y., remarked that the object of the brethren in western N. Y. had been to know the truth, and to obey the truth. They look to the word of God for truth. They had been visited with all the new and strange things that have prevailed at the east. But none of those things had obtained a general footing there. They feel there to go no farther than the word of God will justify. They have not based their faith on a specific time, so much as on the great principles. He always had made a distinction between inspired, and uninspired evidence. He regarded the prophetic periods as bringing us to the end of time. He considered a day as a symbol for a year. And he looks for the Lord at their termination. To find that we must rely upon uninspired knowledge, where the clearest heads, and the best hearts have more or less differed. He felt that to be too positive, was to go beyond the record. But the prophetic periods, according to the best evidence we can get, seems to bring us to about this very time. The balance of evidences to his mind points to the present period. We can act only in accordance with the light we have. And we should continue to perform all our duties to our families and the world. We are to have respect to the Lord's coming; and also to his not coming. We are to keep our balance, and not make shipwreck of our faith either way. We are to rest on the great platform of truth. Some individuals west of him had made time the foundation of all their faith. They thought it was written on their hearts. He had never sympathized with them. He had trembled for them. They had supposed that as it was written on their hearts, and the Holy Spirit could not lie, that Christ did come then. But he had never been satisfied that they had been thus instructed of God. When he sees an individual governed by a spirit that produces wrong fruits, he is satisfied he is governed by a wrong spirit. We are ever to exercise a godly jealousy over what we may suppose to be the teachings of God. And we are never to take the experience of another as our rule of faith and practice. He spoke of Dr. Gargas' vision which was sent out there. He promptly told the people he had no confidence in it whatever, and warned them not to follow cunning devised fables. Their faith rested alone on God's word. The result of that vision was that one member of the church who had till then ridiculed "Millerism" and could not be convinced by the Bible, was frightened by it into the doctrine. All the messages of the east had spread over the west. He had never felt to receive any of them. He had never felt disposed to call the nominal church Babylon. He considered Babylon to be whatever is corrupt, from which it is our duty to come out. We are not to make our salvation depend upon our connection with men, or with bodies of men; but on our connection with the truth. If the truth brings reproach, let reproach come. He could not shrink back to escape reproach. It would be high treason against God. We are to be faithful to him, and cleave to the truth; even if we are thereby despised by men. As to his own church relation, he had thrown the responsibility upon his brethren. He can make no compromise with error. He feels it his duty to identify himself with those who are looking for the Lord at no distant day. He had felt no disposition to exclude his former brethren, so long, as their arms and hearts had been open to hear the whole truth from him. But if they felt like excluding him, they must act as they shall think will best glorify God. He is ready to sacrifice anything that truth and duty shall require. He feels that order is heaven's first law. He can take no part in any tumultuous meeting. Some in his section had supposed the Bridegroom had come, that the door of mercy was closed, that prayer was at an end, &c., and finally that Christ's reign is to be a spiritual one. They make the human mind, heaven, and the body, earth, and think that when the body is sanctified, they will be a consuming fire to the wicked. Thus by departing from the word of God, and giving heed to seducing spirits, they have entirely left the old Advent ground. They affirm that Christ has no literal body in the universe of God. He had given them a candid hearing, and frankly told them publicly that he had not a shadow of a doubt they were grossly deceived. Their general rule is to find how any word is used symbolically, and then substitute that use of it for its literal use in every case where it may occur. He considers them as under a total delusion. But shall we therefore say that the great doctrines of the advent are thus perverted? No. We may as well say the children of God are devils, because

Satan once came among them. The devil will strive to drive some men over the time, and to keep some men back from the time. Some have been so careful of their good name, that they have not been willing to be identified with us, but at the expense of their conscience; while others have been so fearful of rejecting truth, that they have embraced all the error that came along. With regard to the 7th month movement, he considered that by it God had had some great end to accomplish in the trial of his people, to test them as to their willingness to conform to what they considered God's requirements to be. He regards it as a great movement in preparation for the Lord's coming. He could not cast away the consecration of heart then made in view of the advent. God will so order his work that he may have all the glory. The brethren in western N. Y. generally stand firm on the old platform of the advent faith. They are still looking for the blooming of the earth as Eden, and are not moved in any opinion, save that of definite time. He did not think the spiritualism would extend much farther in that section, or continue long. The brethren do not feel that they are at liberty to abandon order in the administration of the gospel ordinances. They are of the mind of the old quaker who was always afraid of two things, viz., a body without a spirit, and a spirit without a body. The quaker was afraid of corpses and ghosts; and a religious ghost was the worst ghost in existence. The developments of religion will be harmonious and lovely; but if any follow disorder, they will find, that instead of following the Holy Ghost, they are following a ghost of their own creating, a phantom. Let every thing be done decently and in order. Those who feel to go for truth and order, he believed, will sustain the Herald and Watch. He approves in the main of the spirit and manner of these papers, and trusts they will be sustained.

Bro. Litch of Philadelphia said he could not express his views in a manner more satisfactory to himself, than they had been expressed by the brother who had just set down. He never had had, nor now has any confidence in the opinion that the protestant churches are the Babylon of the Apocalypse. He considered that as one of the great errors that had been connected with the Advent doctrine. Grafted on to that notion was another movement in the west, that Christ was on a cloud, and must be prayed down; the next thing was, that Christ was in the marriage chamber. He regarded the denunciation of all religious organizations, as the great error, the stumbling stone on which so many of our brethren had split. He could not conceive that the cry, the hour of his judgment is come, can cease to be given till the sign of the Son of man shall be seen in heaven. And when the true cry of Babylon is fallen, shall be given, there will be no doubt as to its truth. Truth is simple. And when prophecy is fulfilled it is so plain and simple that the weakest believer may see and feel it, and rest upon it. The leading events that have filled up earth's history are so plain that when they are compared with prophecy the simplest minds can see the accuracy of the fulfillment. What was once obscure, is now obvious, so that he who runs may read it, as well as he that readeth it may run. The events which have been spread out before us have demonstrated what was once obscure respecting the 1260 days, and their commencement and termination. And he believed that God will still make the 2300 days as plain and obvious as are now the evidences of the 1260 days. He is now satisfied that our dates were not the true dates. But when God shall see fit he can in his own good time make them as plain and as evident, as a title page of a book. He is determined not to force a construction on any prophecy. If a text is dark, he will let it stand there until the burning light of God's brightness shall dawn upon it. He looks for the day to come when the truth will stand out as prominently as did the characters in living light on the walls of the palace of earth's monarch at Babylon. He considered union of effort among ourselves, necessary. He had till now proposed any association among Adventists. His whole soul had revolted at it. He had considered our simple faith a sufficient bond of union till the Lord shall come. But our time has passed by, and circumstances have changed. We have met with disappointment, and the bond of union that once existed, the time, is now lost. How can two walk together except they be agreed? The history of some adventists has given a negative to that question. To be continually preaching opposite doctrines, can

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produce no effect but dissensions among brethren. Some object to creeds. What is a creed? It is to credit something. Do you credit nothing? I pity you then. With regard to the state of things in Philadelphia. A portion had been induced, contrary to all his remonstrances, to obey the vision of Dr. Georgas, and fled from the city on the 10th of the 7th month. And some of them had not yet been able to get the hallucination from their minds. The results had been most disastrous. It had served to disgust the mind of the community there, so that they were laboring under the greatest embarrassments. All the notions prevailing in different places, have been responded to by some in that city. He has denounced those things before the community, and shown them that he has no sympathy with those things; and in doing thus, he had felt the necessity of union and concert of effort. There is still a goodly company there who are occupying the old ground. He is willing to bear reproach in defence of this truth. That, he considers as greater honor than this world can heap upon him. While he continues here, he intends to proclaim the hour of God's judgment come; and persuade men to be reconciled to God. They have had some tokens of God's mercy in Philadelphia. God has blessed them in their own souls; and some sinners have been turned from the error of their ways, who can testify to the goodness of God's grace, an evidence that God can still save souls from death.

Voted, on motion of brother I. R. Gates, that a committee of seven be appointed by the chairman to bring before the meeting any business that may be deemed necessary.

Brethren Galusha, Litch, Gates, Fletcher, Cole, Jones, and Bliss, were appointed said committee.

Meeting was adjourned with the Benediction, by brother I. E. Jones.

Afternoon Session.

Prayer by brother I. R. Gates, with usual exercises.

Voted that those who wish to take a part in the deliberations of the Conference, be requested to give in their names to the secretary as members of it.

The committee then reported the following preamble and resolution which was received by the Conference, and opened for discussion.

Whereas, the several congregations represented in this Conference, have been more or less distracted by a multiplicity of discordant views, producing anarchy and confusion in the churches of God acting in unison with us. Therefore

Resolved.—That we, as a Conference, feel the necessity of taking a firm and decided stand on the side of gospel order. We deprecate the existence of anything that has a tendency to produce discord among brethren; and deeply feel the necessity of a better understanding, and harmonious action among those who would labor successfully together in the promulgation of the glorious truths connected with the speedy coming of Christ. We are happy to accord our most hearty approval to the doings of the late Mutual Conference at Albany. The important truths there expressed, we regard as scriptural, and are the ones for the maintenance of which we have labored from the beginning. We also unite in the recommendations and advices of that Conference.

Brother Galusha remarked that it was not the design of the Albany Conference to set up a creed for the government of the churches; but simply to inform the world our honest convictions relative to the teachings of the Scriptures, that we might not be identified with the flood of evils that have swept over some sections, since the passing of the time. It is necessary to have it understood that we repudiate those things. And we want to have it known who are, and who are not acting together in the spread of those truths. With regard to associated action, it was not designed to establish rules of action. It was simply recommended to them to examine the Scriptures, and follow its teachings. We are not lords over each others consciences. Each one is to take the scriptures for himself. This Conference is for the purpose of co-operating together, and not to lay down a platform for the government of others. Those opposed to our sentiments cannot of course sympathize with us, or act with us. And we should restrict ourselves to such rules of order and propriety as shall subserve the interests of religion.

Brother J. V. Himes remarked that when we met at Albany, we met with sad and anxious hearts; and he believed if any class of men ever met together with a desire to do the will of God, that that

body came together with such a determination. The wisest and best, and most holy among us, were not heeded in their counsels for moral purity and order. Those who had departed from us, had a spirit to cut off all who would not embrace their various tests. And many were going about with the avowed purpose of producing disorder and distractions. A tree is known by its fruits. And those movements have engendered a disposition to bite and devour one another, and to gratify the baser passions of human nature. The doctrine of the Advent has never led to these things; they are no part of it or of the Advent hope. Being placed in such a position, he had felt that he could stand no longer, in a position where he would be liable to be identified with such abominations. We met at Albany; and we resolved that we would once more testify for God, and for his truth. And the results of the united and unanimous doings of that Mutual Conference are before you. And it is desired that those who feel to take their stand in support of those principles should simply say so. Every man has a right to his own views. The land is large enough. Those of us who can act together may go to the right, or to the left. And those who cannot act together, can take their own course. We wish to heal the broken hearts, and bind up the lacerated wounds of those who have suffered by those abominations. We will suffer anything or everything before we will give up these great truths. And the question is, whether those who feed the sheep and lambs, shall be sustained. We want to feel that brethren are acting with us and not doing behind our backs, all they can to destroy our labors. Wherever our brethren have had a faithful ministry, these things have not existed. We want therefore that our congregations should have pastors that will feed the flock. We want to be of one heart and of one soul, that we may unite in doing all the practical duties of life, and teach the truths of the gospel. The idea of building up a party or a sect, he repudiated. But he would rejoice to see sinners converted to God, and backsliders reclaimed. To do this we need to act in concert.

Brother Thomas Atkinson said he heartily approved of the doings of the Albany Conference.

It was farther discussed by Brn. Boutell, Cole, Bliss, Galusha, Miller, Hale, Crowell, Himes, and Billings.

Bro. C. made a statement respecting the doings in the state of Maine, as he had known and seen them. He described them as lamentable in the extremes—enough so to make angels weep. But he said the spell is broken there. The old ship is righting. Things are taking a new turn, a new aspect is presenting itself. But they need help. The leaders of that movement, are, however, he said, as deep in it as ever.

Some of them have professed that they have come out of their fanaticism; but all the fanaticism they have come out of is the superstitious fear which at one time they had of each other. The deep iniquity there connived at is still covered up.

Bro. Miller remarked that he had seen the evils of having no expression of who, and what, and where we are. This he would illustrate by an anecdote.—The first person in Low Hampton who came fully into the belief of the Advent doctrine, was an old woman, an humble, praying Christian. And she has ever continued steadfast in the truth. She is in humble circumstances, and not able to take the papers. She had therefore made arrangements with Mr. M., to have sent to her, after his perusal, all the papers he should receive. One week he said he received sixteen different sheets, all purporting to be Advent publications. Well, after he had looked them over, he sent them off to the old woman. It was not long before he had a message from her, requesting his immediate presence. He went with all the haste he could; for he did not know but something very important was at issue. As soon as he arrived, the old woman began, "Have you read all these papers?" Why, I have looked them over. "But are they all Advent papers?" They profess so to be. "Well, then, I am no longer an Adventist, I shall take the old Bible and stick to that." But, said Mr. M., we have no confidence in one-half there is advocated in those papers. "But" said the old lady, "who is *we*?" Why, we are those who do not fellowship those things. "Well, but I want to know who *we* is?" Why all of us who stand on the old ground. "But that an't telling who *we* is; I want to know who *we* is." Well, said Mr. M., I was confounded, and was unable to give her any information who *we* are. He went to the Albany Conference with a

heavy heart, fearing disunion and conflicting views. But he had been cheered and strengthened anew on seeing the unanimity and the harmony that there prevailed; and he was rejoiced that so goodly a number had thus united in telling the world who and what *we* are. Well, he went back to Low Hampton, and the first meeting they had there after the old woman had had an opportunity to read the doings of the Albany Conference, she came up to him and took him by the hand: said she, "well, Bro. Miller, I have found out who *we* is; and I shall still be an Adventist, and stand by the old ship." And, said Mr. M., I am glad that you have told the world who you are. And if any body wishes to know where I am, I wish to let them know that I am with you, who approve of the doings of that Conference, and have told the world what you are.

After a full discussion, the preamble and resolution was unanimously adopted, with the exception of Bro. L. Boutell, who voted in the negative.

Evening Session.

Prayer by Brother Ezra Crowell.

Bro. Elon Galusha discoursed from Matt. v. 8, "Blessed are the pure in heart: for they shall see God." This, he said, is the transcendent object for which we have been looking. We have not yet seen the Lord of glory coming in purity and majesty to save his people. Nevertheless, the promise standeth sure. The promise still holds good: we still expect soon to see him. Our Savior bequeathed tribulation to his people in this state. The wicked have their troubles also, but they have no glorious prospect to cheer them in the future. The saints have the promise of the kingdom under the whole heaven, which they are to inherit for ever and ever. The wicked can never be filled: but those will who hunger and thirst after righteousness. It is a glorious promise, that the pure in heart are to enjoy the favor of God. Intimacy with the Deity is the highest attainment man can make: and this the pure in heart alone can attain unto. By being holy can a man alone have access unto God's favor. He that becomes holy, must become crucified unto the world; and he who does this, does more than he who commands fleets and armies.

Says Paul to Timothy, keep thyself pure. Without this, no other attainments would qualify him to be a successful bearer of the messages of God. The end for which Christ died, was that men should deny ungodliness and every worldly lust, that we should live soberly, righteously and godly in this present world. In doing this, we have a blessed hope, even the glorious appearing of the great God and our Savior Jesus Christ. Christ died to redeem us from all iniquity, that we might become a peculiar people, zealous of good works. As he that called us is holy, so are we to be holy in all our conversation. When Christ shall appear, we shall be like him; and if we have this hope in us, we shall purify ourselves, even as God is pure. Says God, "Be ye holy, as I am holy." I am, he said, an Adventist, only so far as the expectation of the speedy consummation of this hope tends to make him a better man.

What is it to be pure? We are to be pure in our hearts and affections, in our imaginations, and in our lives. He would begin on the mountain top, and see where rises the little bubbling spring, that tends to form the majestic river, that flows to the mighty ocean. This he would do in the moral world. Everything of a moral, or an immoral character, stamps its image, or more or less affects, whatever it comes in contact with. Whatever the imagination loves to feast upon, that stamps the soul, and gives character to the man. The inroads that are made upon our imaginations, make inroads upon our characters. It is also necessary to keep a pure conscience—a conscience void of offence towards God and man. Let the conscience become corrupted, and the man will become impure. He that esteemeth a thing a sin, to him it is a sin. Therefore, condemn not the Adventist because he has acted up to his own convictions of truth and duty, and makes every sacrifice to keep a clear conscience, in view of the evidence presented to his mind. He should have stained his conscience with blood, had he stifled his convictions and refrained from warning the world. A good conscience is the best estate. And those are to be envied who have made the sacrifice of acting out their honest convictions. Those who stifle these, commit high treason against high heaven. He values a pure conscience above all the treasures earth can give.

He has the sweet consciousness of having done the things he believed God had required. Be care-

ful how you sin against your consciences. Before you do this, go to the prison or to the stake. Remember that the little foxes spoil the vines. When one foul stain is upon your conscience it paves the way for another. Keep your consciences pure. Our affections must also be pure. We must love only those things which God permits us to love. Our affections must embrace only those things, which are pure—are lovely. Our conversation must also be pure. The husband is won to Christ, not by argument, but by the chaste conversation of the wife. Such is the commanding influence of a chaste conversation. Away with all that looseness of conversation that can corrupt the hearts or the life. Let not the mind be thus stained. If those things are all pure, the life will also be pure. If those are impure the life will also be. We may exhaust ourselves in exhorting men to live holy; but unless the springs of action are first purified our labors will be in vain.

The blessed Savior has represented his people as the lights of the world. It is necessary to keep those lights pure. If they are not thus kept they will flicker and die away. When he finds so many dark lanterns in the church and world, so many dark spots on the sun, he can have no hopes of this world's conversion. The world has had to teach the church, and take the lead in the great moral movement of the day. It has been necessary for infidels to teach it that all men have the inherent rights of life, liberty, and the pursuit of happiness. Slavery has gone into the church for self-defence against the attacks of freedom. They have put darkness for light, and light for darkness. Let us put no extinguisher upon the lamp of God's word. Let it shine out with undiminished clearness upon the moral darkness that is all around. That is the only light that illumines the glorious future. We must hold it up at every hazzard, and at every sacrifice. Let truth shine, and every thing give way to it. Let no man cherish any sectarianism, that runs contrary to the truth of God's word. Let no sectarian curtains be drawn between us and the light. We must have a recititude of Christian principles, and bring them to bear upon the hearts of men. Point out existing sins, show them the remedy, bring God's word to bear upon them. Let the salt of the earth come in contact with the moral putrefactions of this age. Preach the word faithfully, earnest, and effectually. To do this we must be ourselves pure. We must insist upon practical godliness,—be living epistles, known and read of all men. The people of God may be regarded as the mirror in which is reflected the moral character of Deity. How careful then that we give no distorted reflection of our heavenly Father's image.—Let us show the beauty and purity of Him in our own hearts. We must discard everything that has an unholy and corrupting tendency. The religion which tends to corruption cannot be of God, cannot be from a pure source. Purity is the A, and the Alphabet of Christianity. It is the first, and the beginning of every holy principle. The various practices around us that have come up stealing our name, but tending to impurity, we discountenance. They are not of the Advent faith. They are miserable appendages which have been tacked on by the enemy to our name. We repudiate them in toto, and can give not the least countenance to them. Such impurities can never enter that holy city where no impurity can come. They know not whereof they affirm; but they are in the gall of bitterness and in the bond of iniquity. Keep thyself pure. Without this you cannot enter the kingdom of God.

He wished the brethren to receive this as a specimen of his Advent preaching, in connection with the evidences of the speedy coming of our Lord and Savior Jesus Christ. Nothing has pained him more than that so many bearing the name of Adventists show a spirit so contrary to the spirit of God. He trusted a distinction would henceforth be made between those who manifest every Christian grace, and those who give evidence of none of the fruits of the Spirit.

The services were closed with singing and the benediction.

TO BE CONCLUDED NEXT WEEK.

Rochester, N. H. Bro. E. ROBERTS writes:—There are a small number who believe the doctrine of the Advent night, even at the door, is plainly taught in the New Testament of our Lord and Savior, and that it is the very next event that we are to prepare for, instead of preparing for death as our fashionable preach-

ers tell us; we have had no Advent preaching here since a little more than two years ago, but your faithful Herald we receive once a week with joyful hearts; we should be very glad to have brother T. Cole, or brother I. E. Jones come and preach one Sabbath if no more, and should wish you to give notice in the Herald, that it might be known more extensively. Yours in the blessed hope.

ELIJAH ROBERTS.

Bro. S. Chandler writes:—What I have been able to read of the report of the Conference at New York has filled my soul with gratitude to God, and fervent love to the brethren, for the Christian spirit and charity breathed through all the proceedings. It would do my soul good to meet with you in Conference in Boston next week, but shall be unable.

Ware Village, Ms. May 24th, 1845.

Bro. I. Shipman writes: "The brethren where I have travelled are well pleased with the doings of the Albany Conference." No. Springfield Vt. May 25th, 1845.

THE ADVENT HERALD.

BOSTON, JUNE 4, 1845.

THE PASSING OF THE TIME has now proved the inaccuracy of the reasoning that made the fall movement the midnight cry, the antitype of the Jubilee trumpet, &c., &c. Had it been such, by no possibility could the personal coming of Christ have been delayed beyond the commencement of the present Jewish year, or the passover at farthest. Time having shown the inaccuracy of such reasoning, it is much to be regretted that any should be unwilling to come out and promptly acknowledge and forsake their erroneous views. Does not honesty require this?

We hear some talking about the midnight cry being past, and our now being in the tarrying time! But how can there be a tarrying time after the midnight cry is past? It is at the end of the tarrying time that the midnight cry was to be given. We believe the Cry is passing, that it has been in progress for the last few years, and that it may at any moment be terminated by Christ's appearing. It can never terminate until the Bridegroom shall come and enter in.

IF Please return it.—Some one took from our table a silver pencil containing a gold pen. Will they return it. The owner is not able to lose it.

BRO. HIMES will preach in New York on Friday evening, June 6th. In Albany, N. Y. Sabbath, June 8.—Thence to Champlain to attend the meeting there on the 10th inst.

CONFERENCE.—There will be a Conference at Sugar Hill, N. H., in the new meeting-house, to commence July 4th. Brethren Himes, Miller, and Shipman will attend. It is expected that a good representation of the Advent host will be there. Brethren and sisters, all who can consistently, come up to the feast. It will continue over the Sabbath.

NOTICE.—Should Providence permit, there will be an Advent meeting in Stanbridge, C. E. to commence on Thursday, June 12th, and continue over the Sabbath. It will be held in a grove in what is called the Stone Settlement. Ministering brethren within a reasonable distance are requested to attend. R. HUTCHINSON.

THE CAMP-MEETING AT CHAMPLAIN, N. Y. will be held on the ground occupied last fall, one mile south of the landing. It will commence the 10th of June. Brn. Miller, Himes, Shipman, and others are requested to attend. E. S. LOOKIS.

THE HISTORY OF THE FRENCH REVOLUTION, By M. Thiers, late prime minister of France,—translated, &c.

This is a work in two vols. of nearly 500 pages in each, which we have received, for sale at the low price of \$1 25c for the 2 vols.

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THE ADVENT SHIELD, No. III.

CONTENTS.

1. "The Doctrine of the Resurrection Vindicated." A review of "Anastasis; or, the Doctrine of the Resurrection of the Body, Rationally and Scripturally considered," by Geo. Bush, Prof., &c.

2. "The Conflagration of the Heavens and Earth." A review of the "Millennium and New Jerusalem," by George Bush. This number contains 156 pages, beautifully printed. The review of Prof. Bush's work will, we trust, be read with interest, and lasting benefit, by many others, beside those, who are termed Adventists.

Price 37 1-2 cents each; three copies for \$1.

ADDITION TO THE SUPPLEMENT TO THE HARP.—We have just published 36 pages additional music, a continuation to the supplement.—Price 6 1-4 cents.

Letters and Receipts to May 31.

W H Fenner \$1 50c pd to 206 in v 9; Isaac C Park \$2 pd to middle v 9; Isaac Harriman \$1 pd to end v 9; S R Lothrop \$1 pd, or credited according to your request, to end v 8; D Chedsey \$1 pd to 220 in v 9; Dr. Smith \$1 pd to end v 9; Ira Arms \$1 pd to end v 9; Wm. Whiton \$1 20c pd to end v 9; John Hyde \$1 pd to 207 in v 9; P Alling \$3 pd to end v 9; E Priest \$1 pd to 150 in v 7. Dr Stow \$1 75c pd to 212 in v 9; Elder Locke \$1 pd to end v 9; J B Paine \$1 pd to mid v 9; W L Hopkinson \$2 pd to end v 9; L M Richmond \$2 pd to 215 in v 9; A Tucker \$1 pd to end v 9; J Smith Jr \$1 pd to end v 7; C Colby \$1 pd to 204 in v 9; C Perkins 50c pd to 215 in v 9; P Clough 50c pd to 211 in v 9; J F Hervey \$1 75c pd to 212 v 9; J Buck 75c pd to 212 in v 9; J Darling 40c pd to 212 in v 9; L Jackson \$1 pd to end v 9; E Leonard \$1 pd to 238 in v 10; S Collins \$1 50c pd to end v 9; M O Pray \$1 pd to 234 in v 10; E G Bailey \$1 pd to 238 in v 10; A Johnson \$1 pd to 238 in v 10; J Rice \$1 pd to end v 9; R M Field \$1 pd to end v 9; L O Bliss \$1 pd to end v 9; M A Marsh \$1 pd to end v 9; S Drake \$1 pd to end v 9; C Gleason \$1 pd to 202 in v 9; J Tukesbury \$1 pd to end v 9; Wm Jones \$1 pd to end v 9; E Craft \$2 pd to end v 10, and \$1 for Sister Fitch; J Smith \$1 64c pd to 212 in v 9.

Pm South Walden Vt.; pm Oppenheim N. Y.; J Baker, books sent; pm Orrington Me; S C Chandler \$4; R Hutchinson; I H Shipman \$5; P Alling \$3; pm Fletcher Vt.; pm East Charlestown Vt.; R R Walkins, books sent, call for them at express office; P Johnson \$1 25c; pm Portsmouth N H; pm Wakefield N H; S M Carr \$1; J B Cook; J Kiloh; pm Essex Ct; pm South Mills Ia; L Osler; E McGinley; Aaron Clapp; C Clapp, \$2; T L Tullock; E Jacobs \$5; pm Cincinnati O; G S Macomber.

The sum of \$10 has been received by us from sundry individuals for Sister Fitch which will be forwarded to her immediately.

Several letters and receipts are necessarily omitted. They will be given in the next paper.

THE ADVENT HERALD,

AND SIGNS OF THE TIMES REPORTER.

BEHOLD! THE BRIDEGROOM COMETH!! GO YE OUT TO MEET HIM!!!

VOL. IX. NO. 18.

Boston, Wednesday, June 11, 1845.

WHOLE NO. 214.

THE ADVENT HERALD

IS PUBLISHED EVERY WEDNESDAY BY

J. V. HIMES,

AT NO. 14 DEVONSHIRE STREET, BOSTON.

J. V. Himes, S. Bliss, & A. Hale, Editors.

TERMS.—One Dollar per Volume, of 26 Numbers. Five Dollars for 6 Copies, Ten Dollars for 13 Copies.

All communications for the *Advent Herald*, or orders for Books or remittances, should be directed to "J. V. Himes, Boston, Mass.," post paid.

Post Masters are authorized by the Post Office Department to forward free of expense orders for, or to discontinue publications, and also money to pay for the same.

Subscribers' names with the State and Post Office should be distinctly given when money is forwarded. Where the Post Office is not given, we are liable to misdirect the paper, or credit to the wrong person, as there are often several of the same name, or several Post Offices in the same town.

DOW & JACKSON, PRINTERS.

Anniversary Week in Boston.

Concluded.

THURSDAY, May, 27.—Morning Session.

Prayer by Bro. Elon Galusha.

Bro. Galusha then presented the following preamble and resolutions:—

Whereas—The *Advent Herald* has been from its commencement a bold and unwavering advocate of the great truths connected with Christ's speedy appearing; and has fulfilled its pledge to maintain no doctrines inconsistent with evangelical religion—a pledge given at its beginning. As it was the first periodical commenced for the dissemination of Advent principles, in the infancy of the cause; and has been, by the blessing of God, an efficient instrument in the extension of light and knowledge on this subject. And whereas it is at the present time laboring under some embarrassments by reason of its refusal to cater for a vitiated moral appetite. Therefore

Resolved—That we feel the necessity of its being still sustained. And we recommend to our brethren in the vicinity of its influence to exert themselves to extend its circulation. Its general course meets our decided approbation.

Resolved—That we are gratified at the triumphant manner in which Bro. J. V. Himes has been enabled to meet and repel the various accusations which have been circulated with a design to destroy his influence, and bring discredit on the Advent cause. And while he continues in the work of the Lord, as a servant for the general good over so extended a field of action, it becomes necessary that he have not the sympathies and prayers alone of the brethren where he may be called to labor, but, in his present straitened circumstances, his pecuniary expenses should be met.

Resolved—That we do not regard the expression of sentiment or principles of Associated action adopted by the Albany Conference as instituting a test of Christian character, or as having anything to do with church organization, but merely as a disclaiming of erroneous sentiments and practices which are ascribed to us, and a declaration of the views which we entertain in relation to the cause for the promotion of which we co-operate.

Resolved—That this Conference being a voluntary deliberative body, meeting for mutual benefit and the aid of a common cause, has no right or disposition to interfere with any one's church relation—and that belonging to any one of the evangelical churches, so called, is no barrier to an individual who is an Adventist participating in the deliberations of the Conference.

Resolved—That this Conference, as a body, dis-

claims any sanction of the peculiar views entertained by some of our brethren respecting the state of the dead or the final state of the wicked, or any other peculiarities which are no part or parcel of the Advent doctrine.

In support of them he said his own observation had given him confidence in the efficiency and utility of the *Herald*. He regarded its influence as corrective of evil and productive of good. It brings out truth as to its results, and its influence should be extended. We need such a medium of communication with the children of God, that they may co-operate together and act unitedly.

Bro. Himes said, the *Herald*, in connection with other publications, does not enable him now to meet the expenses of the office. He gave a statement of his affairs, &c.

They were farther advocated by Bro. Jones, Drake, Gates, Wetherbee, Billings, Plummer, Bliss, Miller, and Fletcher.

Bro. Henry Plummer of Haverhill said that he wished to say that he felt an interest in the *Herald*, and should be lost if he did not receive it every week. He approved its general course and spirit, and trusted it would be sustained. His heart is in the cause.

Bro. Drake remarked that in Sturbridge none of the strange things had obtained. They had had conversions there every month since the seventh. He attributed the good state of things there to the influence which had been shed abroad by the *Advent Herald*.

Bro. Miller said he travelled eight years alone with no means to defend himself from the attacks and the falsehoods uttered against him. He had felt he wanted a paper to aid in the extension of the cause, but he could by no means get a man who dared to commence so unpopular a work. He almost felt to despair respecting one. After a time he was sent for by Brother Cole to come to Mass., but there was no means of informing the people that he was here. Bro. Himes invited him to Boston. When he came, he remarked to Bro. H. his wishes respecting a paper. Bro. Himes was then only a partial believer, and yet, without a subscriber, or a dollar in the treasury, he promptly offered to publish a paper the next week. And the "Signs of the Times" was immediately commenced. He believed it had sustained the cause as the cause ought to be sustained. He would sooner go without his breakfast than go without the *Herald*. He would not be ungrateful; he would sustain the man who was willing to publish a paper when he alone stood by him. And he could not countenance those who were making a business to break down the *Herald*. These things that are endeavoring to produce distraction, he believed would have no effect upon staunch Adventists. Those papers that are rational and have the spirit of Christ will be sustained. We cannot have too many such. But we must not let the pioneers in the cause go down. Why, said he, the *Herald* must not go down. If it could not be otherwise sustained, he would bring his potatoes down to Boston, and sell them, to sustain it. And, said he, you will see me coming down with a load, if that is necessary to keep the paper in being.

Bro. S. Bliss remarked that as some censures had been heaped upon Brother Himes for nailing to the counter the various charges which had been circulated by wicked men to his discredit and to the discredit of the cause, it might be proper to state the reasons which prompted Mr. H. to that course. He said the first intimation he had of the existence of the calumnies which were subsequently published in the "Boston Post," and in other papers, was a few days previous to the 10th of the seventh month. He said he was in the Democratic Reading Room one day, and an individual present took it upon

himself to inform those present, there being about fifteen or twenty in the room, of his association with Mr. Himes; and having thus attracted their attention, made the various charges against Mr. H. which were afterwards refuted. He asked the man if he was knowing to any facts substantiating those charges; or if he judged out of his own heart, and therefore supposed Mr. H. had done as he would do under like circumstances. He also expressed his astonishment that one having the semblance of a man should make assertions so false and fiendish without stopping to inquire into their truth. Afterwards the same charges, in substance, were published in the papers. Till then, it had not been deemed necessary to notice them, but then the case assumed a more serious aspect. The community, as they naturally would, supposed the charges true; and their indignation was proportionally excited, not only against Mr. H., but against the whole Advent movement. It therefore became absolutely necessary to undeceive the public on that point, or there would have been an end to all efforts to extend a knowledge of the truth as we believe it. The similarity between the statements in the paper, and those made in the Reading Room, induced him to believe they might all be traced to that paternity. He determined, therefore, to ferret out the facts in the case; and ascertained that the one who made the assertions in the Reading Room, was a Mr. J. F. of Hanover street, whose name hereafter, if necessary, may be made more public. He also learned that it was that individual who made the communications to the editors of the "Post" and "Bee," on which the statements in those papers were founded. He then ascertained the names of the persons referred to in those charges who were represented as being defrauded, and obtained certificates from each and all of them, individually, and respecting every definite and tangible accusation that had been made, which nailed them entirely to the counter, and branded the authors of them with calumny and falsehood. He also found that some of the persons, represented in the accusations as having been defrauded, had been cruelly beset by certain mischievous persons to induce them to testify to anything which might enable these conspirators to induce a prosecution against Mr. H. These certificates were promptly published by the conductors of the papers in which the charges first appeared; and public opinion was thereby materially corrected. Bro. Himes, however, for having put a quietus upon these vile calumnies, has been violently assailed by many, for having cleared up his character. It is gratifying, however, to know that he has been thus assailed only by those who are unwilling he should have any character, and who would that it had been destroyed, that their own selfish ends might thereby be subserved. Such display a state of heart unenviable in the extreme.

The resolutions were adopted unanimously.

Bro. Litch then presented the following preamble and resolution, which were unanimously adopted.

Whereas—There are various conflicting sentiments and practices now being taught by those professing to be Adventists with which we have no fellowship, such as that the door of mercy is closed, that we are now within the veil, that we are under a third covenant, that we are to be baptized into it, that feet-washing is a gospel ordinance, that the salutation kiss is to be practised in the church, with other kindred teachings. Therefore

Resolved—That this Conference do hereby repudiate all such sentiments and practices, and enter our most solemn protest against them. And we earnestly entreat all who have any regard for the honor of Christ, to discountenance in the most decided manner all such opinions and proceedings.

Bro. Himes remarked that several letters were

sent to the Albany Conference, but were received too late to come before that meeting. Conference adjourned.

Afternoon Session.

Prayer by Bro. T. Cole.

The subject of the wants of our brethren in the different sections was considered.

Bro. Crowell presented forcibly the deep necessity that exists in the state of Maine for immediate ministerial labor there.

Bro. Cole dwelt forcibly upon the necessity of knowing who and what those are who are laboring in the vineyard, and the doctrines they teach; that the churches may procure such laborers as they approve.

Bro. Smith of Hallowell said they were few in numbers there. They have been delivered from the troubles that have prevailed elsewhere. He would rejoice to see any brother there who stands on the ground occupied by this Conference. No others need come. He thought there were many good brethren who are standing strong, in the state of Maine; although he knew they had a bad name there.

Brother S. Heath felt the need of some assistance in his vicinity.

Bro. J. D. Johnson of Le Roy, N.Y., remarked that he had been two years and a half in the western part of New York; but had returned once more to his native land New England. He spoke of the glorious revivals which had followed his labors. He knew of none in the vicinity of Le Roy, &c., that embraced the idea of the door of mercy being closed. He was astonished that any held on to that idea since the going by of the Jewish year.

Bro. Gates said he was strongly attached to this glorious cause. He did not like to hear a minister of Jesus tell sinners he had nothing to do with them. He does not believe a minister has any right thus to speak to sinners. He protests against such teachings before the parting skies reveal the Savior. We are told we cannot re-arouse the world. What is that to us? Our duty is to do all we can to re-arouse it till our work is finished. God will bless our labors as shall seem best to him. He felt like buckling on his armor to labor for souls. His heart would still rejoice to hear poor sinners rejoicing in the forgiveness of their sins. He wished to benefit men, and meet the approval of God.

Bro. Elam Burnham spoke of his experience since '43 passed. He thought at one time we could do nothing more. And yet we had been instrumental since then of getting up an interest such as we never before saw. He therefore did not know but God could make us instruments of doing good again. He felt to keep at work. He did not want to be found a slothful servant when the Lord shall come.

Brother Wolstenholme said he loved the Advent doctrine, because it is sustained by the harmonious testimony of the prophets and apostles, Jesus Christ the Chief Corner Stone. He had been much encouraged in reading the doings of the Conference at Albany; and rejoice that this Conference had taken ground in accordance with the doings there.

Bro. A. Hale wished to say a few words. He has found that there is a great difference between giving counsel how to act, and acting in accordance with that counsel. He has known by experience that it is a very different thing to look on and say what should be done, by the mariner in the midst of danger, and to take the place of that mariner and act so as to avoid the danger. Our difficulties arise from not considering the nature of the crisis through which we have passed. He sees a difference between infirmities and faults. We had not been sufficiently careful in expressing ourselves. The movement of the seventh month, from which so many trials have arisen, has been considered in its character as a spiritual work—a great moral movement—as a fulfillment of prophecy, and as a waymark to the kingdom of God. As to the spiritual character of that movement, he was ready to endorse the strongest language. That God was with us to approve and bless us he was fully confident, and only wished himself and the Adventists generally to be found on as good ground when the Lord comes. And as to its character as a fulfillment of prophecy, if there had been no other portion of prophecy bearing upon our position but the prophetic periods, which reach to the end, it would have been enough to warrant such a movement; but there certainly were other portions of a more specific form which appeared to refer to that movement, though without the bearing of the prophetic periods, these would not have produced the impres-

sions felt at that time upon his mind. He never supposed there was a fulfillment of the Jubilee trumpet at that time, because he never could find any data from which to compute the Jubilees. He never could see, as some others did, that the mystery of God was then finished. The only portion he ever regarded as having a special bearing upon that movement was the parable of the ten virgins.

Brothers frequently inquired of him, "Do you still hold on to your position?" What position? "Why, that the Bridegroom has come, and that the door is shut?" He could not give up that position, for he never had taken it. He never had said that the Bridegroom has come or that the door was shut, for he never saw any authority for it; he never had said or written, that he believed, without any qualification, that these events had taken place: he had given the reasons why he supposed these events might have taken place. And if there was any giving up as to these events, this was all he could give up, for this was the only position he had taken. He had often deplored that brethren should express themselves in such positive language as they had. He never could see any authority for it.

When he called up the scenes of the seventh month, and the trials that had grown out of it, as the result of human infirmity, he was ready to throw a broad mantle of charity over the whole; but when we constitute ourselves a tribunal to inquire into the faults of brethren, he must stand back—he knew not where to begin or where to end; he had too many faults of his own, to speak of others' with much severity. And he had nothing to do, in such an inquiry, with any man who occupied the position of a scoffer, or of an indifferent spectator, at that time: such ones would be scoffing or indifferent, unless a great change for the better takes place with them, when the Lord does come. What had been done was done under the most pressing sense of responsibility to God and to our friends and fellowmen. And when the time passed he could compare himself to nothing but a mariner who had been exposed to a storm, in which his decks had been swept, and nothing but his spars were left standing. He could neither help himself nor his suffering fellow-voyagers around him until he had time to refit; and though he could not see a moment into the future, he felt all the time the fullest confidence that God would make all plain.

The first difficulty with him, was, (and so far as the faults of brethren were concerned, he looked upon that as the original sin) the letters of Brother Storrs which spoke of the whole movement as a delusion, which was soon followed by another statement, that the attempt to ascertain the termination of the prophetic periods, was all a delusion.

Bro. S. had aided us out on to the "flat rock," but appeared to be in haste to get back to terra firma; and if some mistakes were made in getting on the rock, he feared that others have been made in getting off again. As we had cut our boats adrift, and felt pretty sure the Lord had brought us there, some of us thought it was best to remain on the rock till "the steamer" arrived, or we could leave the rock with safety; and as we thought it was possible that we had mistaken the time of her leaving the port for the time of her arrival at the rock, it was thought best to remain there a sufficient length of time to have that fairly settled. He did not now think there was sufficient evidence to believe that the steamer left port at that time. He does not believe that the mediatorial work of Christ in behalf of the world was then closed up, or that there is reason to warrant the belief that the events transpired which he had supposed had taken place. He had never seen the propriety of an entire neglect of worldly business, though there was more danger from being engrossed with it than from indifference to it; or of withdrawing our sympathies fully and absolutely from our fellowmen. He believes that our work is mostly done, and what remains is of a more limited character—like the gleanings after the harvest is done. He had always left at liberty to labor where there was any prospect of success, and to give his sympathies to any one who appeared to be affected by the Spirit of God.

As to the different opinions among brethren, he could not contend for one class against another in the spirit of animosity or hatred; he did not dare to do it, for whoever was found thus striving when the Lord comes, must have their part in the lake of fire. He saw the extremes into which brethren had run, and though he could not approve what he considered the errors of any one, still, viewing them as infirmities, under the circumstances of the case, he embraced in his sympathies the whole advent

family—he could not condemn the individuals though he rejected their errors. When he heard the word "inidel" applied to one class of brethren, his whole soul was disgusted—when he heard the "licentiousness" of others spoken of, he could not listen to it with approbation. The time had been, though he had never before spoken of it, when it would have taken but very little to call him out in a public charge, against the organ through which Brother S.' letters were published, of being recreant to the trust reposed in it by Adventists; he was not so much surprised that others, who were more affected by such facts than himself, had taken the strong ground they had, but on a more charitable view he saw that Bro. S. had spoken just like himself, as others of us have done, and he preferred to throw the mantle over the whole and judge no brother's character with severity, or abandon the old Advent organs on that account. He should take the advice of the old and experienced navigators in such cases, and stick to the old ship as long as she was above water.

He dreaded the thought of allowing anything to come in to weaken the expectation of the coming of the Lord at any moment; it was the fear of this result from the position of Bro. S. which made him so anxious to hold on to the position taken in the seventh month; he only desired that we may be found occupying as safe a position when the Lord comes, though he could not now regard the movement as a fulfillment of those portions which he had thought might be applied to it, (the coming of the bridegroom and the shutting of the door).

He has been gratified with what has been done by the several Conferences; had never been opposed to proper Christian association, and he thought nothing more Christian could have been devised, so far as they had provided for anything of that kind. But let us not forget that the devil is too strong for us. He has been doing, and will still do, his worst till he is bound and cast into the pit. We may have adopted means to guard against one evil, but there were others to which we are exposed, and we should guard against being more anxious to consolidate the Advent bands on what was considered the true doctrine than to bring them under the strong expectation of the appearing of Christ—the only safe and the only Christian bond of union. He could get along better with an excess of interest in that event, though he had generally found that expectation to set men right if anything could do it, than with indifference to it; he had rather see a brother standing tip-toe on the top of Bunker Hill monument, if those who occupy such eminences were to be distinguished at the Advent, than to see a brother looking down into the earth with a heart of cold indifference.

With all our charity for the infirmities of brethren, we need to be decided. We want to know that a thing is the truth before we receive it. Let us be slow to condemn, but be jealous for the truth.

Bro. Wm. Miller said he felt to thank the brethren for the good order that had prevailed during the continuance of the Conference. He deprecated the determination some seem to manifest to have the door shut. He had thoughts that way at one time, but he soon saw the fallacy of them. And yet he never could fully believe such was the case, and never undertook to prove it. He never thought the parable of the virgins could be applied exclusively to the fall movement. He can find no text in the Scriptures to prove the door shut. He leaves the seventh month movement with his Father in heaven; he has nothing to say about it. God will make that matter plain in his own good time. Submission to God he considered the trial of our faith. As it respects his future expectations, he could not fix on any day nor on any year,—only today, and to-day. He can only keep his eye on the coming of the Lord, and his conversation in heaven. That is the ground he means to take. We should be careful, he said, of being too positive respecting things in the future; and yet we are to be strong in the faith of what we find in the Scriptures. Positive declarations are no proof. Let us be modest, be children, be faithful. Little children, love one another. The Lord is at the door.

Closed with the usual exercises.

Evening Session.

Prayer by Bro. Whitten; with singing, &c.

Brother Litch delivered a discourse from the 3d chapter of the prophecy by Malachi. This he said is a part of "the burden of the word of the Lord to Israel;" and the question arises as to the time to which the portion selected for the text relates. In the previous portion of the prophecy, he said, God

had shown the nation of Israel how he had elected Jacob and loved him; and had hated and rejected Esau, and laid his mountains and his heritage waste for the dragons of the wilderness. Thus God had chosen Israel, and made a covenant with them of life and peace, had bestowed on them unnumbered privileges, and surrounded them with his favor and protection. And yet they had abused their privileges, had been corrupted as a people, and had become indifferent to the God of heaven. They offered polluted bread upon the altar of God; and in asking wherein they had polluted him, they pronounced his table contemptible. They had offered the blind for sacrifice, the lame and the sick,—offering to God what they would not offer to their governor; therefore God had no pleasure in them, and would not accept an offering at their hands. They had pronounced the table of the Lord polluted; they had snuffed at the service of the Lord, and pronounced it a weariness. Therefore God declared that if they would not learn, nor lay it to heart, to give glory unto his name, he would even send a curse upon them, and curse their blessings; would corrupt their seed, and spread dung upon their faces. They had departed out of the way, had caused many to stumble at the law, and corrupted the covenant of Levi; and so God made them contemptible and base before all the people, according as they kept not his ways, but had been partial in the law, and had wearied the Lord with their words. Therefore the Lord declared, saying:—“Behold I will send my messenger, and he shall prepare the way before me; and the Lord whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in; behold he shall come, saith the Lord of hosts.”

He would enquire, Has this portion of the prophecy been fulfilled? 1. Has the messenger been sent to prepare the way before the Lord? He would answer that it has been fulfilled as predicted by Malachi. Isaiah had previously given utterance to the same prediction: “xl. 3.—‘The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a high way for our God.’” These predictions the evangelist affirms were fulfilled in John: Matt. iii. 1—3, “In those days came John the Baptist, preaching in the wilderness of Judea, and saying, Repent ye; for the kingdom of heaven is at hand. For this is he that was spoken of by the prophet Esaias, saying, Prepare ye the way of the Lord, make his paths straight.”

2. He would enquire if the second portion of this text has been fulfilled? Did the Lord whom Israel sought come suddenly to his temple? He would also answer that that has been fulfilled. Luke records, see 19th chapter, that Jesus sent his disciples, who found a colt on which never man sat; and they brought him to Jesus, and they cast their garments upon the colt, and they set Jesus thereon. And as they went, they spread their clothes in the way. And when he was come nigh to the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice, for all the mighty works that they had seen, saying, Blessed be the King that cometh in the name of the Lord: peace in heaven, and glory in the highest. Thus Christ came as was predicted: Zech. ix. 9.—“Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold thy King cometh unto thee: he is just, and having salvation: lowly, and riding upon an ass, and upon a colt, the foal of an ass.” As Christ came as their long expected King, and as was predicted their King should come, the proclamation of him as their King, by the multitude, was in accordance with the purposes of heaven. And it was necessary he should, at that time have been thus proclaimed; for when some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples, he answered and said unto them, I tell you that if these should hold their peace, the stones would immediately cry out. Christ came near the city and wept over it, saying, If thou hadst known, even thou, at least, in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.

Thus Christ came suddenly to his temple; and he began to cast out them that sold therein, and them that bought, saying unto them, It is written,

My house is the house of prayer, but ye have made it a den of thieves. And he taught daily in the temple. But the chief priests, and the scribes, and the chief of the people sought to destroy him, and could not find what they might do; for all the people were very attentive to hear him.

Thus the Lord whom Israel sought came suddenly to his temple, and took possession in the name of the Holy One of Israel. And, said he, I have no expectation that that prediction will ever have another accomplishment.

It had been predicted of the second temple, Hag. ii. 9, that “the glory of this latter house shall be greater than the glory of the former.” That house has now been burned with fire; and this could only have been fulfilled, when Jesus thus came to it, in fulfillment of this prophecy.

God had promised by Jeremiah xvii. 24—27, that if the inhabitants of Jerusalem would diligently hearken unto him, to bring in no burden through the gates of the city on the Sabbath day, but would hallow the Sabbath day, to do no work therein; that then there should enter into the gates of that city, kings and princes sitting on the throne of David, riding in chariots and on horses, they and their princes, the men of Judah, and the inhabitants of Jerusalem: and that city should remain FOR EVER. He believed that had the Jews complied with the required conditions, the city and temple would have been in some way for ever perpetuated. It was for the decision of this question that Christ came: He came unto his own, but his own received him not. “By what authority doest thou these things?” said the Pharisees to him. He is the Stone which the builders rejected; and is to be the Head Stone of the corner. The Jews rejected the counsel of God against themselves; and therefore the things that concern their peace are for ever hid from their eyes. Christ then came like a refiner’s fire, and like fuller’s soap. But the Jews did not abide the day of his coming, nor stand when he appeared. He sat as a refiner and purifier of silver, to purify the sons of Levi, and to purge them as gold and silver, that they might offer unto the Lord an offering in righteousness. He was that prophet, like unto Moses, that the Lord their God had promised, Deut. xviii. 18, 19, to raise up to them from among their brethren, whom they were to hear when he should speak the words of the Lord, in all things whatsoever he should say unto them. And it should come to pass that every soul which would not hear that Prophet, should be destroyed from among the people, Acts iii. 23. Then began a new dispensation; and had the Jewish nation consented to have been purged from their transgressions, their counsellors would have been restored as at the first, and their judges as at the beginning; and then should the offerings of Judah and Jerusalem have been pleasant unto the Lord, as in the days of old, and as in former years. Had the mass of the nation then turned to the Lord, all who refused to hear Christ, would have been destroyed, and the nation would have been perpetuated; but as they rejected him, those only who feared the Lord, will be his, in that day when he shall make up his jewels. God then came near to them in judgment, and was a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those who oppressed the hireling in his wages, the widow, and the fatherless, and that turned aside the stranger from his right, and feared not God. But God is the Lord; he changeth not; and therefore the sons of Jacob were not then consumed. He still bore with them, even as he had borne with them from the days of their fathers, when they had gone away from his ordinances, and had not kept them. Had they returned unto the Lord, he would have returned unto them. But they insulted the Lord in asking, “Wherein shall we return?” and “Wherein have we robbed thee?” And yet they robbed God in tithes and offerings, even that whole nation; and therefore they were cursed with a curse. Had they brought all their tithes into the storehouse, and proved him therewith, he would have opened to them the windows of heaven and poured them out a blessing, so that there would not have been room enough to receive it. And he would have rebuked the devourer for their sakes, so that the fruits of their ground should not have been any more destroyed; neither should their vine cast her fruit in the field before her time; and all nations should call them blessed; for they should be a delightful land, saith the Lord of hosts.

But their words were still stout against the Lord. They said it is vain to serve God; and, what

profit is it that we have kept his ordinance, and that we have walked mournfully before the Lord of hosts? They called the proud happy, they that worked wickedness were set up; and they that tempted God were delivered. But they would not hearken unto the Lord. Jesus came, and offered to them his grace; but they refused. Therefore the kingdom was taken from them and given to a nation bringing forth the fruits thereof.

There were then a few in Israel that feared the Lord, and spake often one to another: and the Lord hearkened and heard it, their names were recorded in the Lamb’s book of life, a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. Not only those among the Jews, but from thenceforth the name of the Lord was to be great among the Gentiles; and in every nation he that feared God and worked righteousness, was to be accepted of him. And in the day when the Lord of hosts shall make up his jewels, they shall be his, and he will spare them as a man spareth his own son that serveth him. Then it will be known who, of all the generations of the earth, have feared God, and who have feared him not. Then the Israel of God will return and discern between the righteous and the wicked, between him that serveth God and him that serveth him not; for that day which cometh will burn as an oven, and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch; but unto those who fear the name of the Lord shall the Sun of righteousness arise with healing in his wings; and they shall go forth and grow up as the calves of the stall, and shall tread down the ashes of the wicked under their feet.

Those to whom this covenant belongs are the ones who comply with the conditions of it. The Jews were rejected because they robbed God. It is true they paid tithes of mint, rue, cummin, and anise; they made clean the outside of the platter; but they omitted the weightier matters of the law: judgment, mercy, and faith, were left undone, which ought to have been first done. And now God requires of us to bring our tithes and offerings into his storehouse. To work the work of God, we are to believe the testimony of God through his Son.—Our way is beset with dangers on the right hand and on the left. If we gain the kingdom, we gain all we want. If we lose it, we lose our all.

There are, he said, some that trouble you, and would pervert the gospel of Christ. They would turn you away from the grace of Christ, unto another gospel. But though we, or an angel from heaven, preach any other gospel unto you than that which Paul preached, let him be accursed. The foolish Galatians were at one time bewitched, so that they did not obey the truth. Having begun in the Spirit, they thought to have become perfect in the flesh, by doing the works of the law. But said Paul, “This only would I learn of you, Received ye the Spirit by the law, or by the hearing of faith?”—he that “worketh miracles among you, doeth he it by the works of the law, or by the hearing of faith”? It is through justification by faith. Abraham believed God and it was accounted to him for righteousness. Know ye, therefore, that they which are of faith, the same are the children of Abraham. Some of the Jews of old supposed that they should be saved because they were descendants of Abraham. But Christ promptly told them that they could not hope on that account. He told them that if they were Abraham’s children they would do the works of Abraham; and that they were the children of the devil, because they did his works. Thus the Scriptures foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed. So then they which be of faith are blessed with faithful Abraham. For as many as are of the works of the law are under the curse; for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them. No man can be justified by the law; for the just shall live by faith.

We can do nothing only as we have faith in God. Justification is by faith. This is the offering that God requires us to bring into his storehouse. The great test of the gospel, as Paul preached unto them, which the early Christians received, wherein they stood, and by which they were to be saved, was, (see 1 Cor. xv.) that which was delivered unto them first of all, “how that Christ died for our sins according to the Scriptures, and that he was buried, and that he rose again the third day according to

the Scriptures." This is the faith by which we are to be saved. Moses describes the righteousness which is of the law, Romans x. 5, "That the man which doeth those things shall live by them. But the righteousness which is of faith speaketh on this wise, Say not in thy heart, Who shall ascend into heaven? (that is to bring Christ down:) or, Who shall descend into the deep? (that is, to bring Christ up again from the dead.) But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach: That if thou shalt confess with thy mouth the Lord Jesus Christ, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." There is, beside this, no other test question in the Bible. On all other points men have differed, and yet may be saved. But God has made this essential to our salvation. The fire will try every man's work: and the wood, the hay, and the stubble, which are built upon this foundation, will be burned; and those who have built thereon will suffer loss; so that other errors are not unessential, or of little moment; but yet those who have fallen into them may be saved, although as by fire. The smallest truths are not unessential.—Abraham believed God; and it was accounted to him for righteousness. This salvation is free to all; for the Scriptures saith, Whosoever believeth on him shall not be ashamed. For there is no difference between the Jew and the Greek: for the same Lord over all, is rich unto all that call upon him. For whosoever shall call on the name of the Lord shall be saved. If ye are Christ's, then are ye Abraham's seed, and heirs according to the promise.

But no man can have faith without corresponding works. And without faith, works are dead. We are to walk in Christ, even as he walked. We are to put off all filthiness of the flesh and spirit, perfecting holiness in the fear of God. We are required to live as we received Christ; to hold fast the beginning of our confidence steadfast unto the end.

He believed God would by some means communicate to all, who love his appearing, a knowledge that he is near even at the door. But he does not believe that God will ever act contrary to the declaration of the New Testament respecting a knowledge to men of the day and hour of Christ's appearing. But simple belief in prophetic time cannot be a saving faith. It is, however, a great motive power. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? That can not but be a great motive to holiness. We should endeavor to be working together with God. Let us ever remember that we are to stand before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad. Knowing, therefore, the terror of the Lord, we persuade men. And now, then, as God did beseech you by us, we pray you in Christ's stead, be ye reconciled to God.

The congregation was dismissed with the usual exercises. And the conference was adjourned without day.

WM. MILLER, *Chairman.*

S. BLISS, } *Secretaries.*

A. HALE, }

Lecture at the Tabernacle, on Friday evening, May 30th.

Bro. Miller discoursed from Col. i. 27, "Which is Christ in you the hope of glory." The subject here presented, he said, is Christ, and the hope of glory through Christ. Paul was determined to know nothing save Christ and him crucified. Our salvation depends wholly on Christ. In the Old Testament the way of salvation is presented by types and shadows; but the veil which then covered the truth is now removed. How is Christ in, or among us? He is not there in person. We have a better Christ than that. It is the gospel preached and believed by us, that forms Christ in us the hope of glory. The object and aim of Christ's coming into the world was to save sinners, to save them that believe. At his advent, angels shouted for joy at the blessing given to a fallen world. God has included all in unbelief that he might have mercy upon all. The grace of God hath appeared unto all men, to give them an opportunity to hear and receive it. It is given to all nations indiscriminately—to the Gentile, as well as the Jew. If ye are Christ's, then are ye Abraham's seed and heirs ac-

ording to the promise. Had not Christ shed his blood, there would have been no remission of sins. But having died for our sins, and risen again for our justification, we have Christ formed in us the hope of glory.

Faith and hope are great blessings; and while we have to combat the wiles of the devil, we may be cheered with the hope of the glorious future.—We are poor fallen wicked men; and we can only have hope in the Lord Jesus Christ, who came down from heaven. Faith without love will avail us nothing. It is the love we have for Christ, that makes our hope active and strong. As we received Christ, so are we to walk in him. We are to desire to be filled with the knowledge of Christ's will; and to increase in wisdom and knowledge and understanding. We are to seek that wisdom that cometh down from above, and that knowledge that is of God. We are to live by every word that is of God. We need patience. We have been tried; and some will backslide into Judaism and walk no more with us. The trials through which we have passed have proved who were the children of God. Those that love Jesus Christ will still love his appearing. To Christians, Christ's appearing is a most pleasing thought. Search your hearts, and see where they are. You must be crucified to the lusts of the flesh, and the pride of life. You must give your whole being to Christ, that you may be inheritors with the saints in light,—that we may be worthy of being translated into the kingdom, at Christ's appearing. He is the image of the invisible God, and the first-born of every creature. We must love the things we once hated that we may be adopted into the family of the children of God. We must comply with the necessary requisitions, that we may receive the promise, that we may be raised to glory, and dwell with Christ forever. We are to live, looking for that blessed hope and the glorious appearing of the great God, and our Savior Jesus Christ. The greater the light we receive, the greater will be our condemnation if it is neglected. Christ in us the hope of glory, is the mystery that was hid for ages under the figures of the Jewish law. It has been revealed to men under the gospel dispensation. Thousands will meet us in the kingdom of glory who have never heard the truths we believe. We must be patient with those who do not see as we do. And we need to have great charity, and to be humble, and willing to suffer for Christ's sake.—The brethren who had believed the door of mercy was not shut had stood high in his opinion, on account of the patience and charity they had manifested for their brethren.

He went into a long and very able argument to prove that the darkness of Judaism could not be a doctrine which is hid in the Old Testament, and brought to light in the New; for it is not alluded to in the New only as that defines that the seed of Abraham are those only of his faith. He showed the untenableness of the Jew question, and the weakness of the arguments advanced in its favor. He showed how that under the old dispensation the gospel was preached only to the Jews. But under the New dispensation, they were commanded to go into all the world and preach the gospel to every creature. And thus Paul says of it, Col. i. 2, 3, "which was preached to every creature which is under heaven;" and Rom. x. 18, "their sound went into all the earth, and their words unto the ends of the world." This, said he, is not said in the sense of its having then been accomplished,—but as in progress of accomplishment, in accordance with the command to go into all the world and preach the gospel to every creature—the same as it would be said of a man who had just left for a distant city, that he has gone there, although he may have only commenced his journey. This view of those texts presents them in an entirely new, and in an harmonious aspect.

He exhorted the brethren to endure unto the end; for only such will be saved. He showed the deceitfulness of the sophisms and pit-falls that Satan is putting out to deceive souls. He exhorted them to continue faithful in preaching the gospel to every creature; to forget the things that are behind, and press forward to those that are before. He feared that any who should go back now would be lost for ever. He exhorted them to live near to Christ, and when he shall appear we shall be made like him and dwell with him for ever.

Bro. I. R. Gates has removed from Baltimore to this city, and wishes all communications for him, directed to him at this office.

LETTER FROM BRO. I. R. GATES.

DEAR BRO. HALE:—Our meeting last Lord's day in Baltimore was very encouraging. Our beloved brother Osler was ordained to the work of the gospel ministry, by laying on of hands of Elders Sweetman, Prideaux, and Gates. "Brother Osler is a young man of good talents, and personal piety, who was born in Philadelphia and nurtured by the fostering care of brother Litch, whose "praise is in all the churches." Elders Sweetman, and Osler will supply my congregation in Baltimore during my travels, or absence. I now am at liberty to go anywhere preaching the word, and I desire by the help of God to do the work of an Evangelist, and to make full proof of my ministry to testify the gospel of the grace of God. The church of Adventists in that city, numbers about 150, who are now very well united, and are daily looking for their King. There are none of the extravagances among them that have distracted, and torn the precious flock of Christ in other places.

I left New York in company with brothers Litch and Fleming and arrived at the conference on Thursday, where I had the unspeakable privilege of greeting brothers Miller, Galusha, Whiting, Himes, Bliss, and many others, too numerous to mention. In regard to our conference I can say in truth, that it was one of the most harmonious and precious seasons that I ever enjoyed in my life. To see the unanimity of sentiment, the holy zeal for the honor and truth of God, also the great desire to keep the unity of the Spirit in the bonds of peace, all—all seem to me like the realizing of that precious promise, how good and how pleasant it is to see brethren dwell together in unity. We had five valuable ministers ordained, and finally we all parted in love to go to our different fields of labor, to occupy until our Lord comes to say, well done good, as well as faithful servants enter into the joy of thy Lord.

Yours in the precious faith of our Lord's soon appearing. I. R. Gates.

Albany, May 2d, 1845

FAMINE IN EUROPE.—The "Deutsche Schnellpost," a German paper published in N York, contains some fearful accounts of distress from famine in certain portions of Europe.

Letters from Poland state that the distress there is frightful; people were dying at times of hunger, sometimes of cold. The harvest last year was destroyed by the overflow of the Memel. The destruction of cattle, occasioned by want of food was considerable.—The prospect for this year is no better for half the winter grain is gone, and the great masses of snow still lying on the ground, threaten fresh inundations.

There are 4000 families in the country of Oletz, in East Prussia without food or work. Seed corn even had been exhausted. Three fourths of the sheep and one third of the cattle were lost for want of fodder through the winter, and the remainder were poor and good for nothing.

The continuance of the severe cold had produced extreme distress among the poorer classes in Pomerania. In one of the shanties, a little way out of town, a man had been found frozen to death, and a child nearly exhausted with the cold. The misery throughout the country was extreme.

THREE MASTERS.—There is none like Luther's three Masters—Prayer—Temptation—Meditation. Temptation stirs up holy meditation: meditation prepares to prayer; and prayer makes profit of temptation, and fetcheth all divine knowledge from heaven. Of others I may learn the theory of divinity; of these only the practice. Other masters teach me by rote,

to speak, parrot-like, of heavenly things; these alone with feeling and understanding.—
Bishop Hall.

Advent Herald & Reporter.

"THE LORD IS AT HAND."

BOSTON, JUNE 11, 1845.

The Jews in Palestine.

We have heard much of late of the return of the two millions of Jews to Palestine; but the following extract, from Dr. Herschell's lecture a few days since at the N. Y. Tabernacle on the condition of the Jews will throw light on the subject. Dr. Herschell is a converted Jew, and described the things which passed under his own observation.—He says:

"In Tiberias there are about 300 Jews in great poverty. The town has been well nigh destroyed by an earthquake, and these Jews live in tents.—Capernium and Bethsaida are entirely swept away, in fulfilment of the words of Christ. Here he saw a venerable Rabbi dividing his bread with five or six others whom he had invited to his tent, and praying for the return of the Divine favor to Israel; and here he (Dr. H.) looked upon the lake, and upon the mountain where our blessed Savior fed, with a few loaves, five thousand men.

From Tiberias Dr. H. proceeded to Jerusalem, where are now only about 4000 Jews. These, with few exceptions, are supported by European Jews, and in no part of the world, is there so much poverty and distress among the Jews as at the holy city. Their condition is miserable as to bodily comforts, but more so as to the enjoyment of their religion; they were the scorn of all, and testify their devotion to their principles at great hazard. They pay for leave to worship near Mount Moriah without the walls of the city.

The speaker then glanced at the condition of the Jews in Europe. In Hungary there were from ten to twelve thousand Jews, among them many who are ardently devoted to the cause of Protestantism, and their progress has been such as to greatly encourage their Christian friends. In Berlin there are from 1400 to 1800 Jews, among whom the most satisfactory results have been seen. Throughout Europe the harvest was ripe for Christian effort.—The Protestant community of Europe was fully alive to the importance of this matter, and he now appealed to the Christians of this free land, and felt that his appeal would not be in vain.—*New York Commercial Advertiser.*

The present deplorable condition of the Jews should call for our sympathy towards them. The same door of hope is open to them, as to all the rest of the world. God is as ready to pardon their sins, if penitent, as he is the sins of any. But it is to be feared that individuals among them will be kept back from repentance by the vain hopes of a national restoration which are held out by some. The effect of this upon them must be as deleterious to individual piety among them, as is the doctrine of the world's conversion to others. Our great design should be like that of the apostle Paul, if by any means we may save some of them.

DR. DUFFIELD of Detroit, Mich. in his controversy three years since with Prof. Stuart, in speaking of his writings makes the following allusions to this sheet:—

"But I am not concerned to review his Hints. They need but little. The simplest and most uneducated can do that with great ease for themselves. For further particulars, however, I refer Professor S., or any one who is curious in such matters, to certain numbers published very near him in a work he perhaps affects to despise for various reasons, viz., the Signs of the Times, which appeared during October and November last. Let him also read Mr. Miller's letters in the same work reviewing his Hints. He may think and talk as he pleases about the Signs of the Times, and

Mr. Miller and his followers, and call their opinions ignorant, uneducated, fanatical hariations, and what not. I am not their apologist, having less alliance with them in my mode of interpretation than he; but one thing is certain, they deserve, as men and Christians, other treatment; and there are objections and reasonings, sober, solemn, urgent arguments in that review and those letters, which Professor S. is not going to meet and put down by laughter and contempt, as he has attempted with me."

The Polyglott Bible.

There are many editions of the Polyglott Bible in the market; but there are none of them equal, in our opinion, to the one known as the Philadelphia edition, published by Thomas Coperthwait and Co. We give our preferences to this because it is printed on better paper and better type, and is in every respect the most neatly executed pocked edition of the Scriptures with which we are acquainted.

We have made arrangements with the publishers, so that we are enabled to furnish them to our agents and others, at wholesale and retail.

All orders for Bibles, Concordances and other works that we do not publish should be accompanied with the cash, as we have to advance the money for them.

Retail prices.—Sheep \$1; London calf \$1 50; Morocco tucks, gilt edges, \$1 50; plain London calf \$1 50; plain London, gilt edges, \$1 50; calf extra, marble edges, super extra, gilt edges, \$2 25. From these prices, at wholesale, a deduction of 25 per cent will be made.

Sabbath School paper.

"FEED MY LAMBS." The word of God requires us to "train up our children in the nurture and admonition of the Lord." It also assures us that Timothy from a child, knew the Holy Scriptures, which were able to make him wise unto salvation, through faith in Christ. We propose, therefore, to render the little children in our families all the aid we can in the study of the Bible, by issuing a little sheet from time to time, containing instruction suited both to their capacities and wants.

They will be sold by the number, and not the volume. The price will be about \$2.00 per hundred. And if our Sabbath Schools should take an interest in it, and take a large number, they can be afforded still cheaper.

1. We want each Sabbath School to order the number they will take, of the first number of the paper.

2. Individuals who wish to encourage the work, will inform us what they will do.

3. We want those who feel an interest in the welfare of little children, to write short and pithy articles in prose or poetry for the paper. We shall of course, publish only what in our judgment will promote the object in view.

4. We shall get out the first number as soon as we receive sufficient encouragement.

J. V. HIMES.

Boston, June 2, 1845.

The Temperance Offering.

Bro. N. Hervey has presented us with the first three Nos. of this periodical, which is edited by himself. It is a neat 12mo pamphlet of 36 pages, each No.; and is issued once in two months, at 50 cents per year, at Salem, Mass.

Temperance is one of the cardinal Christian virtues. While we look for the Lord, we are not indifferent to the extension of every good word and work.

Br. Cornelius Marden, of Swanville, Me. writes, that if Brn. Miller, Himes, Churchill, or any other one or two brethren of the true Advent faith, as put

forth by the Albany Conference, will come down to that section of the country, they will be instrumental of good. He himself will see that they are at no expense after they reach Belfast, Me., and will convey them to any place they wish at his expense; and he has no doubt their expenses will be paid.

Too LATE.—Since the Albany Conference we have received a package of letters from that post-office, which were designed for the Conference, but which did not come to hand in season. As they were of an interesting nature, from esteemed brethren, we regret their being delayed, and the loss of their counsels.

AGENTS.—Bro. J. S. Richards, of Gardiner, Me., is authorized to obtain subscriptions for the Advent Herald and Morning Watch. All monies when forwarded to either offices will be receipted in the respective papers, so that subscribers may know to what No. their subscriptions have been paid. None are authorized as agents only those well known.

UP AGAIN.—Some sons of Belial last Thursday night broke into the hall occupied by the Adventists as a place of worship in Watertown, took out the chart, and suspended it some forty feet over the road, between a sturdy elm and the chimney of the principal store. There it hung, for one whole day, for the edification of the thousands who passed under it, many of whom having never before seen apictorial representation of the prophecies, with astonished gaze enquired, "What is that?"

TO CORRESPONDENTS.—Bro. C. R. Griggs will see by referring to the doings of the Albany Conference, that he has misapprehended the action on the question of the name Adventists. No name of any kind was there applied to the churches as such. We would refer him to the letter of Bro. Miller in the last Herald.

CAUTION to the Advent congregations.—There are many improper persons still travelling among our brethren, professing to be Adventists, who are trying to make division, by teaching doctrines of the most dangerous tendency. We hope for the honor of God, and his holy cause, that the brethren will be on their guard.

Lemuel Tompkins, we find, is still travelling among the Adventists. Frequent complaints are made to us in relation to his course. He is one of the last persons that we should think of commending as a laborer among us.

Gardner has got a blue, instead of the green patch over his face, but this does not at all improve the man. From what we know of him, we think it would be well for the honor of religion if he could be induced to engage in some honest employment for the support of his family.

BROTHER HIMES:—The Church in Hardwick and Ware, have appointed a Conference, to commence Thursday, June 26, to continue over the Sabbath. The churches in Three Rivers, Springfield, Brimfield, Southbridge, Athol, and all who love and believe in the speedy coming of Christ within this circle, are particularly invited to attend. It will be held on the ground of Brother Henry F. Higgins, two miles west of the Baptist Meeting House in Hardwick, and a little more than the same distance north of the middle of the town of Ware. Brother Higgins will provide pasturing for the horses, but the brethren and sisters will please provide themselves victuals. If any of the brethren have tents, they are solicited to bring them. Ministering brethren in the vicinity are invited to attend.

In behalf of the Church,

S. C. CHANDLER, Elder.

Ware Village, June 2, 1845.

Obituary.

DEAR BROTHER HIMES:—I send you for publication in your paper, an obituary notice of my sister, Mary Jane Hamilton, aged 37, who died last Nov., on Sabbath evening, 3rd inst.

She died, as she had lived for six months previous, in the firm belief of the speedy coming of the Savior. It is not an easy task to give a description of the resignation, hope, joy and peace of this saint. She was filled with the love of God. Death to her had no terrors; the presence of her Savior soothed all her sorrows. She gave directions for an Advent minister to attend her funeral. She rejoiced with wonder and admiration that it was her privilege, the Spring previous, to attend the lectures and preaching of Brethren Robinson and Storrs. The truth took deep root in her heart. She saw clearly her lukewarmness, her conformity to the world, and her own, and the unlikeness of the churches to what the professed followers of Christ should be. Although she had been a professor many years, she felt had she not embraced the glorious truth presented, she should have lost her soul!!

How many times she would say, Who can resist or disbelieve such plain, evident exhibitions of truth!! She would appear astonished that any one could be so blinded. With these views and feelings, the world had no charms. She loved and longed for the coming of the Savior. Before her health began to decline, she would say, she feared she should sin, by feeling impatient for the coming of the Lord. After she grew sick, it evidently gave her unpleasant feelings for any one to think she would recover.

LUCY GRANDIN.

Saco, May 4th, 1845.

Remarks of Bro. D. D. Fleming at the Conference at Albany on Associated action:—

Brethren, we have now reached the point where the *centripetal* and *centrifugal* forces seem to be laboring for an equilibrium, and the position we occupy is one of unutterable magnitude. I have for some time past seen and felt the great importance of a conformity among Adventists, to the order prescribed in the New Testament.

There are always two extremes to one medium—there is a ditch each side of the turnpike. And there is always, or too generally, a desire among men to make between their differences a striking contrast. Hence, while one is in the ditch on the right, the other is disposed to show so great a difference from him as to get himself into the ditch on the left: and thus he gets just as far into the *mud* as the other is in the *mir*. The proper course is to keep the *medium*, even if it occasionally leads us into the very track of an opponent.

It is certainly poor philosophy to starve ourselves to death, because others have glutted themselves on the bread—to desist from eating because others have become dyspeptics—or to jump into a bramble bush and scratch out both our eyes, because, forsooth, our neighbor has run into a hedge and torn out one of his.

Order is heaven's law. Nothing can exist without form. We must exist in form, or cease to exist at all. There is no mistake about this. We have only to turn our attention to the handiwork of God to have demonstration of this. Let us look into our physiology—let us examine every thing from ourselves, down to the most unseemly plant, and order—the most perfect order is stamped on all: and has God less care for his Israel—his *chosen ones*—his *ELECT*, than for the grass of the field? Order is written on the face of the heavens—it stands out in living characters of light on all around us in the Creator's handiwork, and yet, strange to tell, some people suppose that order in the house of God is uncalled for, nay, at the present time even criminal.

It is objected that time is so short that any particular order is unnecessary in Advent congregations! Because the Lord is near are we justified in neglecting his positive commands? Shall we be better prepared for a part in the kingdom by neglecting Apostolic precedent?

If our Lord was perfect in wisdom, he has not appended a single superfluity in his system of government; and we have no precedent, either in precept or example, for neglecting the faithful observance of the order prescribed in the New Testament. What should we think of that wife, who, in the prospect of the immediate return of a long-absented husband, should neglect all her do-

mestic duties. What would he think, on returning home, to find everything in a state of confusion? Would the husband regard all this as a token of the respectful and affectionate waiting of a beloved wife? Judge ye.

Some object to Gospel order, on the ground that it has been abused by others, and that there are counterfeits. But there could be no counterfeit without a genuine coin. There could be no lie, unless there were first a truth. Hence, such a principle of judgment and action is a fearful one. Oh! my dear brethren, amid such circumstances as surround us at present, may we possess the wisdom that cometh from above, that we may be kept by the power of God unto salvation, prepared to be revealed in the last times.

LETTER FROM BRO. S. CHAPMAN.

DEAR BRO. BLISS:—Having just returned from a tour of several weeks in the western portion of this state, and being about to visit a dear mother, and other relatives in the state of New York, not knowing when I shall return. Permit me to give a brief statement of what has passed before me since the date of my last, Feb. 11th.

Directly after mailing that letter I went to visit, and strengthen the little band recently formed in Windsor this state. There I met brother I Cooper of Suffield, who had been a successful fellow laborer with me for several weeks during the past winter. Finding him at liberty, our minds were directed to the north eastern portion of Enfield called Jawbreck, to which place we walked in the snow and mud, a distance of eleven miles. On enquiry we found in the place two families, by the names of King, and Potter, that were willing to hear us present the evidence of Christ's speedy coming. Accordingly notice was given among the neighbors that a lecture on that subject might be expected, at the house of brother King that evening. About twenty five persons came to hear. The season was truly solemn and interesting, our meetings were continued every evening and on the Sabbath for about three weeks, during which quite a number of the disciples of the Lord on embracing the Advent faith were greatly revived and comforted. Several backsliders and other sinners were converted to God. When our meeting had been in progress about two weeks, O. W. Lewis and his wife, of Somers, came to visit their friends in Enfield, and were somewhat excited on finding the whole family full in the faith that the Lord was even at the doors. Without being urged they consented to attend meeting with us that evening. The subject before us was Daniels vision, 8th chapter, and I was enabled to show that here was good evidence in favor of the termination of that prophetic period at about this time, and that whenever the period did terminate "the sanctuary (not the host) should be cleansed." The Spirit accompanied the word, and at last Mr. and Mrs. L. were very deeply convicted of the truth of the doctrine, and of their lost condition as sinners against God. They remained with their friends, and met with us the next evening, when, near the close of the meeting, at about 10, it was proposed that we have a season of prayer and praise, when Mrs. L. immediately arose, and with a broken heart, said "do pray for me." A number of fervent prayers were offered in quick succession, during which the voice of Mrs. L. was often heard, imploring, "God to be merciful to her a sinner." At eleven o'clock her troubled soul was liberated, and for half an hour she continued almost unceasingly to exclaim "Praise the Lord, glory to God, do help me praise the Lord," &c. During this time her husband who for several years had been in a backsliden state, was, like the apostle Peter, re-converted, and with an audible voice united with his com-

panion and others in the praise of God till after midnight. In view of that delightful scene, I can even now while alone, respond amen, ever so let the Lord be praised.

Before I left Enfield a church was formed in the place numbering about twenty five happy souls, covenanting to meet by themselves for worship on the Sabbath, and also on Tuesday, Thursday, and Saturday evenings till the Lord comes. I am particular in naming their several appointments that you and others in coming from Springfield to this place, may occasionally call on this devoted people, and break unto them the bread of life. The distance from Springfield is only 6 miles (S. East,) call on brother Austin King, and be assured you will meet a kind reception, both from him and his companion. Let it be remembered that the Suffield church is on the opposite side of the river, about the same distance from Springfield, they met on the Sabbath, and on Monday, Wednesday, and Friday evenings for worship, and are thankful for the kind services of those brethren who think more of the flock than of the *fleece*. Since I left the Enfield church I learn that brother Hastings of Blanford has kindly visited them, and baptized a number of its members, and also imparted unto them the bread of life. Similar services have been performed by this faithful brother, in Suffield, and Winsor, during the past winter, by means of which they have been greatly sustained and comforted. The Lord reward him an hundred fold for his labors of love.

Since closing my labors in Enfield, I have visited and labored (more or less) in the churches of our faith in New Britain, Meridan, Wallingford, Cheshire, Roxbury, New Milford, Kent, Litchfield, New Hartford, and Pleasant Valley, (in Barkhamstead.) I have likewise visited the "strangers scattered throughout" Weathersfield, Berlin, Kensington, Haddam, Southington, Rockyhill, Wolcottville, &c. and am happy to say that as a general thing, the brethren in these various sections stand well in regard to the Advent faith, and in defence of the truth. But in several places, I am sorry to add, that I found unstable souls who on reading the articles written by brother — and others, and then noticing the commendatory remarks on the same by the multitude of Infidel, editors, have entirely apostatized from the faith. Some of them however still claim to be Adventists, but do constantly annoy, and persecute those whose faith and practice harmonize in proclaiming "Behold the Bridegroom cometh;" in this "the hearts of many of the righteous have been made sad, whom the Lord hath not made sad, and the hands of the wicked have been strengthened. While I should tremble at the idea of intimating that all of the fall movement was the result of Mesmerism, I should be equally cautious in admitting that the door of mercy was at that time in any sense closed against the penitent sinner, or that the Bridegroom came at that time, and has since been in the "Secret chambers," or in the desert. Who of us a few months since could have been induced to believe that the prediction intimated by our Lord Matt. xxiv. 26, would actually be fulfilled by those of our own company and even by those whom we dearly love? but even so it is. The Lord in mercy correct this error in these our dear brethren, and fully prepare them and us for his speedy coming; the manner of which he himself in connection with the above, compares to the lightning which cometh out of the east and shineth even unto the west. The friends whom I propose soon to visit in the state of New York; and, at their request, "give a reason of the hope that is in me," are located in the towns of Norwich, Lenox, Manlius &c. I have

other relatives in that state who have (I seriously fear) rejected the counsel of God against themselves, till there remains but little, or no hope in their case; and yet they like many others vainly profess to love the Savior. These friends reside within fifty miles of Rochester, but I shall not feel at liberty to waste the time in visiting them; the Lord forbid if possible that any of them, when he appears, shall be found of the class described by the prophet Jer. xxv. 30, to 38. But on this point it is too painful to dwell; and to change the subject permit me to relate an anecdote or two: A few weeks since while visiting and laboring in New Hartford, I became much attached to a brother Williams and his family, (and frequently called on them,) all of whom are looking for that blessed hope, Titus ii. 13, they have an interesting little son, six years of age, who had heard and doubtless thought much on the subject of the Lord's coming. He was recently discovered by his mother retired by himself weeping; and being several times enquired of to know the occasion of it, he rather hesitatingly replied in the following manner, "I don't believe that Christ ever will come," the little fellow was doubtless tempted, and actually needed the exhortation of the apostle, to be "patient" &c. At another time, the physician in that neighborhood happened in to this house, and placing his hand on the head of the little adventist remarked, "This is a fine boy, he is no Millerite I will assure you," to which the little fellow replied with emphasis, "yes I am too" Thus manifesting more of the Spirit of the Master than many professed Adventists, who appear unwilling to hear the reproach which is only the natural result of a consistent course of life. How often have I been disgusted with hearing the remark, "we do not consider ourselves Millerites, as we are often called, but we are Adventists, and by that name we are willing to be called." In what respect I ask, do such differ from the great mass? Except they speedily examine their own hearts, and begin to think more of the substance, and less of the shadow, I seriously fear there will soon be weeping among them, "when they shall see Abraham, and Isaac, and Jacob &c. in the Kingdom of God and they themselves thrust out. Luke xiii. Let all who oppose the idea of the speedy coming of the Lord, brand me with the appellation of Millerite, or with any other term of reproach, as much as they please, while I enjoy the "blessed hope," and know that "the triumph of the wicked is short." Truly yours as ever my dear brother.

SAMUEL CHAPMAN.

Hartford, May 11th, 1845.

P. S. Say to brother Himes, I have received his note, with a fine lot of books, (a timely favor,) for which I am very thankful, shall give the latter a free circulation, and shall continue to procure subscribers for the Herald as I have hitherto done. In the providence of God, it seems to have been my calling to establish churches of Adventists in the various sections where it has been my privilege to labor in this state, and in R. Island. About thirty of these associations have been formed through my humble instrumentality, and are in a flourishing condition, most of whom delight in patronising that valuable paper, the Advent Herald.

S. C

LETTER FROM BROTHER J. MERRIAM

DEAR BROTHER BLISS.—The gospel has been in all ages, the power of God; and especially when all its parts are presented in their divine harmony and glory. If we give undue prominence to a particular truth, making it the grand moving power, to the suppression of collateral doctrines; we mar the beauty of the system, and destroy the symmetry of its

parts. Again, if we suppress any portion of the divine economy, we lose a corresponding part of its power. Consequently in the apostolic age, when the gospel was preached in its purity; and all its sublime, glorious, and soul thrilling truths were presented in their due proportion: it was clothed with power, and its influence shook the world. But it has ever been the device of Satan to keep back some portion of the truth, and break in upon the order of God's arrangements. When the resurrection and the coming of the Lord in their undiluted form, were no longer preached; the presentation of the cross still had power to subdue the heart of the sinner, and bring him to the feet of the Savior. But many, not being fed with that meat which is almost indispensable to growth and vigor, became as dwarfs in their Christian character. But when all the elements of the gospel are administered to the hearts and received by faith, they will be nourished unto eternal life, and grow to the stature of a perfect man in Christ.

In preaching the advent night, the power of the gospel was completely developed. It is combining the cross and the crown, the crucifixion and the resurrection, the suffering and the glory, that brings out the all-subduing energies of God's grace, to conquer the sinner, to edify the saint, and ripen the soul for glory. Consequently, a mighty rush was made for the kingdom, multitudes were converted and filled with joy in the Holy Ghost. The Herald of salvation now wielded the heaviest ordinance that was ever brought to bear upon Satan's kingdom since the primitive age. But the adversary feeling the powerful shock, makes a rush upon the advent batteries, seizes the cannon, and turns them to his own account. With this artillery he batters down the walls of Zion, and breaks up the foundation of the sinners hope. The arch enemy now changes his mode of attack; opposes the preaching of the cross, and pushes the advent to an extreme. When the soldiers of the cross are moving on to action, he cries forbear, "your warfare is accomplished" When in the spirit of Jesus, his disciples pray for the salvation of souls; he cries beware of human sympathy for your labor is done. Thus is this engine so mighty in the cause of God, converted into an engine of moral death. When the coming of the Savior is presented as auxiliary to the work of God, it develops the moral and intellectual powers, calls into action the social and sympathetic affections, and creates a new moral energy. The whole man is renovated and purified by such sublime and glorious contemplations, and exalted in the scale of moral and religious worth. But when the advent is presented in direct antagonism to the benevolent spirit of Jesus, blocking up the kingdom of heaven, crushing the intellect, drying up the fountain of sympathy, and closing the avenues of the heart against the physical and moral wants of man, we may know the tree by its fruit. That God may keep us on the old foundation laid in Zion, filling our hearts with the love of God, and our souls with an antepast of the coming glory, is the wish and prayer of yours in the blessed hope.

J. MERRIAM.

Portsmouth, April 28th, 1845.

Popery.

ROMAN CATHOLICS IN THE U. STATES.—The following facts are from the "Catholic Cabinet:" There are in the U. States 21 Roman Catholic dioceses; 26 bishops; 701 priests, of whom 508 are seculars, one hundred and three Jesuits, 30 Lazarists, 25 redemptionists, 12 Dominicans, 8 Augustinians, and 15 are of other orders; 36 religious brothers not of the priesthood; 1143 religious sisters, of sixteen different orders; 675 churches; 21 ecclesiastical seminaries; and 15 colleges; besides numerous schools and academies.

RELIGIOUS CONTROVERSY IN GERMANY.—

There are at present several religious questions pending in Germany. Our readers are, doubtless, aware of certain endeavors to create what is called a German Catholic Church. A deputation from the Catholic clergy of Leipsic and Dresden, headed by the bishop, waited on the King of Saxony to obtain the intervention of his Majesty's authority against that Church. The King refused to interfere. "I am the more surprised at your application," observed his Majesty, "inasmuch as you are aware that 19-20ths of my subjects are Protestants. Besides, as the King of a constitutional state, I have sworn to secure full and entire religious liberty to persons of all faith. I shall impose no restraints on the new Church, as I do not wish to prevent any one from practising the religion which he may regard as the only one on which depends his salvation." We quote these words in the confident assurance that his Majesty's reasoning will be appreciated by the Belgian clergy. It is imbued with the principle of religious liberty, though it must be confessed that principle is sometimes rather discountenanced.—*Banlig Journal*.

The following is a translation of part of the letter from the formerly Roman Catholic priest Czerski, dated

SCHNEIDEMUHL, Feb. 13th.

When we left the Roman house of worship, the excitement among the Catholics around us was great at first, but now the hatred is abating, and the anger of the priests seems to be changed into anxiety and desperation. The people, more and more, apprehend the truth, and find that they are in many respects, deceived by the priests, and, when the people shall have fully regained their senses, it will be time for the Roman vassals to prepare for emigrating to Italy, their native country. We had to endure severe persecutions at first. The members of our community had their windows beaten in, &c. But now the features are changing. People have become sensible; they reflect upon themselves, and, every day, our community receives new members who join us from conviction, and many of whom even were our adversaries. We have overcome our enemies by patience, complaisance and love. I have constantly admonished my hearers to patience, and recalled to them the words of Christ, "Do good to those that hate you," and thus we have triumphed. None of the priests have as yet, been moved; although many are in favor of us, yet they cannot arrive at a resolution. The comforts of benefices is a great obstacle. We have already a capital of 2000 dollars, and are in hopes to obtain more from our Christian brethren. In this way, we intend to establish a church, &c. We could employ three clergymen here, and give each a salary of 300 dollars.—The Catholic priests tell so many falsehoods about my person, that I can only exclaim, "Father forgive them, for they do not know what they do."

THE YOUGHAL MONASTERY.—We find the following singular but interesting letter in the columns of our daily cotemporaries,—*Bell's Weekly Messenger*.

Sir,—Deeming it necessary that the public should have accurate information respecting the desolation of the Youghal monastery, and the conversion of its inmates to the Protestant faith, I beg that you will have the goodness to afford me space in your next publication for the following brief statement.

Previous to attaching myself, in 1838, to the presentation order in Cork, I had been connected with the Christian brothers, and was entrusted at an early age with various important offices. From Cork I was sent to the Youghal monastery, of which I was appointed

superior. It is needless to add that I was held in high esteem by Roman Catholics in general, until I began to waver in religious opinions, mix freely with Protestants, hold religious conversations with the rector of the town, and became so satisfied of the errors of the Roman Catholic Church, that I renounced those errors and became a Protestant.

From the time I first appeared to hold communion with those opposed to the Romish belief, and held religious conversations with the rector, I had to endure a system of the most venomous and harrssing persecution. Insinuations were made against my character in a very guarded and jesuitical manner, and some of the Romish priests denounced me from the altar, without mentioning my name, yet in so pointed a manner as not to be misunderstood. This act drove me to attempt a justification by addressing the congregation on the following Sunday; but when I commenced I was hustled from the place, and after having endeavored in vain to obtain an investigation from the priests, or even a specification of charges against me, I had, as my only resource, to call a public meeting, at which a large number of persons of respectability and of all persuasions resolved unanimously that "no charges were proved."

Since then, various efforts have been made to bribe, intimidate or induce me to retrace my steps, but the Lord has been graciously pleased to strengthen me against those attempts. I was seized and imprisoned for debts contracted in behalf of the institution, and on the faith of its income, which was withheld from me after the parties had proved how fruitless were their efforts to force me to an unworthy compromise. I was visited with oppression and ignominy, and every species of indignity. Had it not been for the Protestant inhabitants, the magistrates and the police authorities of the town, my life would, in all probability, have been sacrificed to the fury of the priests and the populace.

These proceedings made a lasting impression on the other members of the community. Witnessing the change wrought in my religious belief, and knowing the sacrifices made, and the persecution endured on that account, they were brought to a stand, and led to make further inquiries into the faith and practice of the Church of Rome. Providentially they were brought into contact with pious clergymen, and after a short time the entire community conformed to the Protestant faith. This is a brief and faithful account of the entire transaction. I am, sir, your faithful servant,

J. B. MURPHY,

Late Superior of Youghal Monastery.

LETTER FROM BRO. R. HUTCHINSON.

DEAR BRO. HIMES:—I have read the Report of the Mutual Conference at Albany; and though in haste, I wish to say that it receives my hearty approval, at least in its great principles. It appears to me that those who had the conducting of that meeting have displayed great wisdom and prudence, as well as real care for the Advent family. *They have neither done too much, nor too little.* They have suggested what the necessity of the case requires, and nothing more. This is my honest impression. So far as they have gone I cordially go with them. I design to visit the Advent Congregations in Canada East with regularity, and aid them as far as possible in walking in the ordinances and commandments of the Lord blameless, till He shall appear. During the Conference I was on a bed of sickness, and therefore could not attend. I am now well and in the field of labor. Yours,

R. HUTCHINSON.

Stanstead, C. E. May 20th, 1845.

ON THE EXISTENCE OF A DEITY.

Retire—the world shut out—thy thoughts call home
Imagination's airy wing repress,
Lock up thy senses. Let no passion stir.
Wake all to reason. Let her reign alone.
Then in thy soul's deep silence, and the depth
Of nature's silence, midnight, thus enquire,
What am I? and from whence? I nothing know
But that I am; and since I am, conclude
Something eternal. Had there e'er been nought,
Nought still have been. Eternal there must be.
But what eternal? Why not human race,
And Adam's ancestors without an end?
That's hard to be conceived, since every link
Of that long chain'd succession is so frail:
Can every part depend, and not the whole?
Yet, grant it true: new difficulties arise,
I'm still quite out at sea, nor see the shore.
Whence earth and these bright orbs? Eternal too?
Grant matter was eternal; still these orbs
Would want some other father. Much design
Is seen in all their motions, all their makes.
Design implies intelligence, and art:
That can't be from themselves—or man: that art
Man scarce can comprehend, could man bestow?
And nothing greater yet allowed than man.
Who, motion, foreign to the smallest grain,
Shot through vast masses of enormous weight?
Who bid brute matter's restive lump assume
Such various forms, and gave it wings to fly?
Has matter innate motion? Then each atom
Asserting its indisputable right
To dance, would form a universe of dust.
Has matter none?—then whence these glorious
forms,
And boundless flights from shapeless and repos'd?
Has matter more than motion? Has it thought,
Judgment, and genius? Is it deeply learn'd
In mathematics? Has it fram'd such laws
Which, but to guess, a Newton made immortal?
If art to form, and counsel to conduct,
And that with greater far than human skill,
Resides not in each block,—A GODHEAD reigns
And if a God there is,—that God how great.
YOUNG.

"HARD SHELL" CHRISTIANS.—The following instance of almost incredible ignorance occurred in Georgia.—*Cong. Journal.*

Two men were lately cited to appear before a "Hard shell" (Anti-Missionary) Baptist church, to stand a trial; the one was charged with drunkenness, and the other with the crime of having joined a temperance society. The trial resulted in the acquittal of the drunkard and the excommunication of the temperance man. The reason assigned for this conduct is this:—the drunkard acknowledged he had done wrong, but the temperance man would make no such acknowledgment!

CLANDESTINE BAPTISMS.—Ex-priest Hogan in a book lately published, says:

"It is not generally known, nor perhaps suspected, by Protestant parents who employ Roman Catholic domestics, in nursing and taking care of their children, that these nurses are in the habit of taking their children privately to the houses of their priests and bishops, and there getting them baptized, according to the Roman Catholic ritual. I state this as a fact, within my own knowledge.—While I officiated as a Roman Catholic priest, in Philadelphia, I baptized hundreds, I may say thousands, of Protestant children, without the knowledge or consent of their parents, brought to me secretly by their Roman Catholic nurses. . . . This is a common practice in every Protestant country where there are Roman Catholic priests; and I should not be the least surprised, if at this time, in the city of Boston, nearly all the infants, nursed by Roman Catholic women, are baptized by their priests and bishops."

Valuable Works for sale.

The Shield, Vol. 1, bound, 440 pps.	\$1.50
No. 3 of the Shield,—Review of Bush,	37
No. 1 and 2 also on hand,	37
The Millennial Harp,	50
Cruden's Condensed Concordance, in boards	1.00
in sheep,	1.50
in cloth,	2.00
sheep extra,	2.25
Bibles, etc., etc.	

CONFERENCE.—There will be a Conference at Sugar Hill, N. H., in the new meeting-house, to commence July 4th. Brethren Himes, Miller, and Shipman will attend. It is expected that a good representation of the Advent host will be there. Brethren and sisters, all who can consistently, come up to the feast. It will continue over the Sabbath.

TIME OF STANBRIDGE MEETING ALTERED.

DEAR BROTHER HIMES:—Brother Brinson and myself have made an alteration in the time of the meeting in Stanbridge, C. E., in consequence of the meeting at Champlain. Instead of the Stanbridge meeting beginning on Thursday, June 12th, it will begin on Thursday, June 19th, and continue over the Sabbath. Yours in hope,

L. B. SAWYER.

Pike River, C. E., May 30, 1845.

Letters and Receipts to June 7.

E A Dickinson \$2 pd to end v 9; D Goodwin \$2 pd to end v 9; A Davis \$1 pd to end v 8; S W Eaton \$1 pd to 238 in v 10; E H Sherman \$1 pd to end v 7; J H Northup \$1 pd to 150 in v 8; J P Crosby \$1 pd to end v 9; J P Hall \$1 pd to 230 in v 10; T Hancock \$1 pd to 191 in v 8; M S Whiting \$1 pd to end v 10; Virgil Blake \$1 pd to end v 9; Eld John Shaw \$1 pd to 201 in v 9; Dr Noyes \$1 pd to end v 8; E Green \$2 pd to end v 9; I J Upton 87c pd to end v 9; E A Manning \$1 pd to end v 9; J Stickney \$2 pd to end v 9; J Blake, 2d \$2 pd to 227 in v 10; Warren Allen \$1 pd to end v 9; D Stow \$1 75c pd to 212 in v 9; Miss A Pollard \$1 pd to end v 8; Chas P Whitten \$2 pd to end v 9; O B Fenner \$2 54 pd to end v 9; Wm Pullen \$2 pd to 264 in v 11; E Odell \$1 pd to mid v 9; J Bugbee \$1 pd to end v 9; A Ward \$1 pd to end v 9; W E Burnham 75c pd to end v 9; T Lee \$1 pd to 239 in v 10; H Terrell \$2 pd to end v 8; L Forgate \$1 pd to end v 9; S Haley \$2 pd to end v 9; M Watkins 50c pd to 226 in v 10; C Marden \$1 50 pd to 205 in v 10; M Dupree \$1 pd to end v 9; M Richards 50c pd to 226 in v 10; W A Mathews \$1 pd to 239 in v 10; H W Butterfield \$2 pd to 213 in v 9; J Kelsey \$1 pd to middle v 9; Levi Mann \$1 pd to end v 9; Catharine Morrison \$1 pd to end v 9; W L Carleton \$1 pd to 239 in v 10; E Burnham 57c pd to end v 7; J C Wellcome \$1 pd to 229 in v 10; J W Marden \$1 pd to 239 in v 10; A Beals \$1 pd to end v 9; H Phelps \$1 pd to 226 in v 10; J Rennolds \$2 pd to end v 10; E Crowell \$1 pd to 239 in v 10; D Austin \$1 67c pd to end v 9; J D Johnson \$2 pd to 229 in v 10; J F Guild \$1 pd to 239 in v 10; J H Piper \$1 pd to end v 9; E M Bolton \$5 pd to 191 in v 8; G Higgins \$1 pd to end v 9; L Ransom \$1 pd to end v 9; W Breach \$1 pd to end v 9; T Pratt \$1 pd to end v 9; B Harlow \$1 pd to end v 9; W Sears \$1 pd to end v 9; W Wright \$1 pd to end v 9; W Vaughn 67c pd to 213 in v 9; J B Ransom 67c pd to 213 in v 9; Irene Bullard \$1 25c pd to middle v 10; Captain McClure \$2 pd to 265 in v 11; W Hutton \$1 44c pd to 207 in v 9; A Streeter \$1 pd to end v 8; H Healey \$1 pd to end v 9; J Jewell \$1 pd to middle v 9; L Crocker \$1 pd to 239 in v 10; Dr Thompson \$1 37c pd to 206 in v 9; O Bennett \$1 pd to end v 7; N Brown 56c pd to end v 9; S Clark \$2 68c pd to end v 9; J Ellis \$1 pd to end v 9; J Ladd 50c pd to 226 in v 10; A C White \$1 pd to end v 8; G Burroughs \$1 pd to 233 in v 10; E G Allen \$1 pd to 233 in v 10; J Parker \$2 pd to end v 9; L Pennock \$2 pd to end v 9; J Palmer \$1 pd to 189 in v 8, \$1 due; M Thayer \$1 pd to end v 9; S Ladd \$1 pd to end v 8; Jno Neal 62c pd to middle in v 8; J Carpenter \$1 pd to end v 9; J C Forbush \$1 pd to end v 9; M J Tuck \$1 pd to end v 9; S D Howard \$1 pd to end v 9; B H Cushman \$2 pd to 205 in v 9; T Atkinson \$1 pd to 239 in v 10; T Houghton 50c pd to 226 in v 10; S Newcomb \$1 pd to end v 8; H N Schoff \$3 pd to 205 in v 9; Elder Pollard \$2 pd to end v 7; J M Hall \$1 pd to 204 in v 9; Eliza Briggs \$1 pd to end v 9; H C H Payne \$1 pd to 242 in v 10; C Moore \$2 pd to end v 9; P Dow \$1 pd to end v 9; Miss Moulton \$1 46c pd to 213 in v 9.

J Eshelby; C S Brown \$5 37c; A M Osgood \$2; R E Ladd \$6, books sent; M Mason; S B Sawyer; J S White; S C Chandler; pm Vergennes Vt; pm North Springfield, Vt; I H Shipman, paper sent regularly; J S Richard; P Johnson, Watch sent; P M Shaw; S Foster Jr. \$25; T Sanborn; S C Chandler \$2; H C Clark; J M Phillips, can act your pleasure in regard to what is due; pm Mooseup, Ct; Elder Galusha \$2; I Rice.

THE ADVENT HERALD,

AND SIGNS OF THE TIMES REPORTER.

BEHOLD! THE BRIDEGROOM COMETH!! GO YE OUT TO MEET HIM!!!

VOL. IX. NO. 19.

Boston, Wednesday, June 18, 1845.

WHOLE NO. 215.

THE ADVENT HERALD

IS PUBLISHED EVERY WEDNESDAY BY

J. V. HIMES,

AT NO. 14 DEVONSHIRE STREET, BOSTON.

J. V. Himes, S. Bliss, & A. Hale, Editors.

TERMS.—One Dollar per Volume, of 26 Numbers. Five Dollars for 6 Copies, Ten Dollars for 13 Copies.

All communications for the *Advent Herald*, or orders for Books or remittances, should be directed to "J. V. Himes, Boston, Mass.," post paid.

Post Masters are authorized by the Post Office Department to forward free of expense orders for, or to discontinue publications, and also money to pay for the same.

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DOW & JACKSON, PRINTERS.

God All in All.

We have been interested in the perusal of a prize poem, by J. G. Wilson, V. D. M., Pastor of the M. P. Church, Georgetown, D. C., published in the "Christian World." In it we find a poetical history of this earth, from the creation to the present time, in which our own views of the fulfillment of prophecy, and the coming kingdom, are fully sustained. We have room but for a few extracts.

Come then and search his word, and learn how first
The earth nor beauty had nor habitant,
O'erhung with canopy of blackest night.
But on it the transforming Spirit moved.
"Let there be light," he said, and there was light.
He spake and it was done. The broad expanse
Of heaven as a mighty arch arose;
The waters, gurgling, fled to deeps prepared,
And the dry land appeared. The grassy sward,
The fruitful herb and tree, o'erspread the earth,
Adorning hill and vale. The sun the moon
And stars, ordained to rule the day and night,
And beautify the firmament above,
Sent forth their virgin beams to wed the earth
In everlasting bonds. Of fish and fowl
The pregnant waters myriads produced;
And beasts of every kind and creeping things
The laboring earth brought forth abundantly.
Man last was made. In God's own image made,
Both male and female—noblest of his works
That have their origin in clay. Of dust
He formed the body, curious, and breathed
The animating spirit in his lungs,
Substance ethereal, with power of thought
And will and god-like understanding blest:
And man became a living soul. He slept,
And from his side Jehovah took a rib,
And made it woman, bone of bone, and flesh
Of flesh, and brought her to the man, and both
Were one in sacred wedlock joined: for God
Himself performed the rite, and blessed the pair.
Their first abode, O blissful seat! now lost,
A garden planted by the hand of God,
In Eden, eastward from the chosen land,
And watered by a fertilizing stream,
Was a delightful place. All trees were there
For beauty and for food. The tree of life
Whose boughs were laden with perennial fruit,
And leaves whose sovereign virtue health ensured,
Was there. And near it grew another tree
That bare forbidden fruit; for God had said,
"Ye shall not eat of it, nor touch it, lest
Ye die." And hence the tree of knowledge called,
Of good and evil.—Good it seemed for food

And pleasant to the eyes, but in its taste
Was death the penalty of sin. Alas!
The tempter, as a messenger of light,
A form angelic, by his subtlety
Beguiled the mother of our race to eat,
And she enticed her husband to partake
In hope superior wisdom to acquire
And independent of their God become.

Alas! they gained sad knowledge of themselves
Seduced, and cause of bitter grief and shame.
A guilty pallor blanched their cheeks. They sought
With leafy robes to hide their nakedness,
And hide themselves from God among the trees!
But all in vain. He called. They came and stood
Before his presence, guilty and condemned,
To hear the curse their impious deed had wrought.

Behold a victim! an unblemished lamb
Selected from the flocks in Eden's range,
Is brought and garlanded for sacrifice.
The Lord himself is priest. Upon its head
The guilty pair their hands repentant lay
And kneeling seek forgiveness of their sin.
The lamb is slain.—And typically slain
The Lamb of God which takes our sin away;
And hence the penitents are justified
By faith in him whose blood atones for sin:
The faith which God imputes for righteousness,
As now their nakedness, with fleecy robes
He clad—the skin of sacrificial beasts.
The lamb of God was typically slain,
And faith beheld the real sacrifice
Thus offered, from the casting down of man's
Original estate beneath the curse,
Until by that atonement each avails,
For all—all shall be reconciled to God,
And paradise restored.

The physical condition of the earth
Was still too good for man's depraved estate,
And grace was to lasciviousness abused,
And wickedness increased, till only one,
Of all his generation faithful stood,
Of upright heart. With him the Lord was pleased,
And bade him make an ark of ample size,
Himself and family to save from wrath,
And beasts and birds of every kind to save,
When by a flood the world should be destroyed.

The deluge came; not without warning came,
For six score years the Spirit strove with men,
And Noah warned them while he built the ark.
The deluge came. The fountains of the deep
Were broken up. The portals of the sky
Unstopped. Water met water—teeming clouds
With gushing fountains met, till o'er the tops
Of highest mountains swelled the towering waves,
And ocean all appeared without a shore;
And all the wicked perished from the earth:
But in the ark the righteous few escaped,
Reserved to populate the earth again,
Adapted now the better to secure,
By means of natural evil, moral good.

Thus grace attains its end by means of wrath.
The deluge passed away, and in the cloud
JEHOVAH put his bow, a gracious sign
Of everlasting covenant with man,
No more the waters of a flood to bring
Upon the earth all living to destroy.

The deluge passed away—and with it passed
The former state—its morals, politics,
And physical arrangements; sometimes called
The heavens and the earth before the flood:
And thence arose the heavens and the earth
That are in righteousness begun, as were
The former, and alike reserved to wrath
Since by ungodliness defiled. At first the son
Of Noah, righteous Shem, the government
Possessed, and hence was called Melchizedec,
And to the Most High God was king and priest.
The sons of Japhet in his tents abode
And Ham his brethren served. So God ordained,

The families of Canaan, son of Ham,
Followed the righteous seed to Palestine,
And Salem hemmed around with warlike tribes,
And gave their father's name to all the land.
And now the peaceful dynasty of Shem
Seemed like a lamb amid devouring wolves.
It was a plan of government divine,
Scorned by the Babel-builders of this world,
But typical of future times, when God's
Melchizedec shall reign o'er all the earth,
And everlasting empire shall be his.

It was a type, and therefore passed away,
But long enough remained to bless the son
Of Terah, Abraham, of faith renowned;
Who, called of God to go into a land,
Which afterward for an inheritance
He should receive, his native country left,
And went at God's command, not knowing where,
He went, and to the land of Canaan came.
And he was blessed with flocks and herds and store,
A mighty chieftain, yet abode in tents
Migrating through the land; yet he could arm
Above three hundred chosen men of war.
Him from the slaughter of the kings, in peace
Returning, met Melchizedec with bread
And wine, and blessed, prophetically blessed,
His lineal descendant from whose loins
His promised antitype, the Prince of peace,
Should come, in whom all nations should be blessed
And hence, by promise, son of Abraham.

His day the patriarch at distance far
In vision dimly saw. Inspired with hope,
A pilgrim and a stranger in the land
Of promise, he sojourned, and died in faith,
For not a foot of all that promised soil
Did God count upon him to be lived.
He died, believing in the word of God,
Who quickeneth the dead in time to come,
And speaks of promised things as if they were.
He died in faith, and all the seed of faith
Through many generations died, but still
The promise was delayed; and still the strife
Of the embattled hosts went on. And war
Succeeded war, like waves upon the breast
Of time's dark ocean, dashing to the shore,
Restrained by him who holds the deep in chains,
And says, "Thus far, nor farther shalt thou go,
And here shall thy proud waves be stayed."

The strife went on. By faith the righteous seed
Were nerved to valiant deeds. Kingdoms subdued,
Wrought righteousness, and gained the promises.
The mouths of lions stopped, and passed through fire
Unhurt. Escaped the sword. Weak in themselves,
But strong in God, they battles won, and turned
To flight the armies of the aliens.
Women received their dead to life again—
And torture bore, and death, in joyful hope
A better resurrection to secure.
And some were mocked, and scourged, and died in
bonds,

Were stoned, and sawn asunder, tempted, slain.
In deserts, mountains, dens, and caves, they roved,
Afflicted, destitute, tormented, clad
In skins, and hunted as if beasts themselves.
These all by faith obtained a good report,
And died relying on the faithfulness
Of him that promised, for eternal life,
And that inheritance that fadeth not:
The earth renewed, and man immortalized.
Four thousand years in allegory, types,
And symbols, it was shadowed forth. In dreams
And visions to the holy seers revealed;
And in the word of prophecy foretold,
A light that guides the weary pilgrim here
And brings to view the distant land of rest.

Four thousand years of expectation passed,
When lo! of virgin born, in Bethlehem,
The Son of God in human form appeared.
That night on Judah's hills the flocks reposed
Beneath the watchful care of pious swains,

When, lo! an angel of the Lord came down,
And glory shone around, inspiring awe,
Till the glad tidings of a Savior's birth
Dispelled the shepherds' fears, and woke their joy.

A voice was heard through Judah's quiet vales,
And echoed by her vine-clad hills, Prepare
His way—make straight Messiah's paths. Repent,
For, lo, the kingdom is at hand to come.
And many went, and were baptized of John,
Their sins confessing, as by Jordan's stream
They knelt with heads uncovered to receive
The rite which sealed to them his ministry.

And Jesus came and was baptized, when, lo!
The heavens were opened, and upon his head
The Holy Ghost descended as a dove,
To him immeasurably given. And sealed
By the Eternal Father in a voice
Which said, "Thou art my well beloved Son,
In whom my soul is pleased." Thus consecrate,
The blessed Savior entered on the work
The Father gave him to perform: The work
Of man's redemption; wondrous work of love,
Which angel minds desire to contemplate,
And thence new themes derive for ceaseless praise.

O wondrous work! A servant's form he took;
In man's condition—man's redemption wrought.
Armed in a panoply of heavenly mould,
The second Adam he, the tempter met
In a condition lower than the first,
And bore temptations of redoubled force:
The strong o'ercame, and from him took the spoil.
The deaf and dumb, the blind and lame he cured;
Restored the sick to health; the lepers cleansed;
Gave limbs unto the maimed, and raised the dead;
Expelled the demons by his word, and preached
The gospel to the poor. O wondrous work!

But greater still, amazing heaven and earth!
Behold the Lamb of God to slaughter led,
And, as a sheep before its sheeters, dumb!
Ye cherubim, who keep the tree of life
And wield the flaming sword, why smote ye not
The murderers? 'Twas love entranced your powers.
Love made the sacrifice. The Father gave
The Son, and God is love. The Son himself,
His soul a ransom gave for sinful men,
And manifests the boundless love of God.
According to the plan of changeless love
Determined ere the world began, foreknown
As necessary to redeem the world,
He was delivered—taken—bound and led
To judgment, and condemned though innocent:
Blind-folded, spit upon and buffeted
With cruel smiting on his face, and told
To pronounce him—bitter taunt!

But more, they clad him with a purple robe,
And crowned his head with platted thorn, and put
A reed into his hand: then bowed the knees,
And mocked him, saying, "Hail! king of the Jews!"
Then took the reed and smote him on the head.
When satiated thus, they led him out
To crucify him: but they scourged him first,
With rods they made deep furrows in his flesh,
And on his bleeding back they laid the cross;
And led him forth, as criminals are led,
To suffer death without the city gates.
O fated city, stained with righteous blood!
How madly didst thou satisfy the cup
Of thine iniquity; ere long to drink
The cup of vengeance to its very dregs!
How madly did thy rulers cry, "His blood
On us and on our children be avenged!"
Jerusalem! could tears thy guilt atone,
The tears of Jesus had availed for thee!
Who mindful of thy woe, forgot his own,
And turning spake thy weeping daughters thus:
"Ye daughters of Jerusalem, weep not
For me, but for yourselves and children weep;
The days of vengeance come, when ye shall call
The barren happy and the childless blest."

Who led him forth to death? The bands of Rome;
That LITTLE HORN, which Daniel had foreshown
Would wax EXCEEDING GREAT, and magnify
Itself against the Prince of princes. Rome,
That, seen in vision, first appeared to John,
As a red dragon raging to devour
The woman's seed, to rule the nations born,
And afterwards, as beast of leopard kind,
Blaspheming God, and waging cruel war
Against the saints. Rome led him forth to death;
But from the multitude arose the cry,
"Away with him. Away with him!" The priests
Had moved the people to demand his death,
And Pilate weakly yielded to their will.

They led him forth to Calvary, disrobed,
And nailed him to the cross; then reared it up,
And planted it with such a cruel surge
As dislocated all his bones, and rent
His bleeding wounds afresh. With bitter taunt

The scribes and priests encompass him around,
And "If he be the CHRIST OF GOD," they say,
"Let him come down, and we will then believe;
Others he saved—himself he cannot save."

But, lo! a veil is on the sun, and spreads
A solemn darkness over all the earth:
All nature in urns, and to her centre feels
The throes of death, which made the heathen sage
Exclaim, "The God of nature suffers, or
The universe itself will be dissolved."

Behold the Lamb of God! three hours he hung
In dreadful agony; then cried aloud,
"Eloi! Eloi! lama sabachthani!!!"
O bitter draught of that most bitter cup
He drained for every man. The anguish drank
Life's vital current fast; and when he cried
"I thirst!" they mocked his sufferings, and gave
Him vinegar and gall, yet from his lips
No murmur rose; but prayer, "Father, forgive!
They know not what they do." O prayer divine!
A world's redemption hung upon that prayer,
It made the sacrificial rite complete,
And Jesus, saying, "It is finished!" bowed
His head and died. The earth convulsive quaked.
Angelic hands unseen the temple veil
Asunder rent, revealing to the view
The place most holy. Darkness passed away,
And nature seemed as if prophetic
To say, "At evening time there shall be light."

The startled soldier in astonishment
Cried out, "This surely is the Son of God."
The women smote their breasts, and to their homes
Returned with bitter wailing. Scribe and priest
And mob had slunk away. Around the cross
Some faithful friends with spices and perfumes
And linen robes, assembled to convey,
By the permission of the governor,
His body to the tomb. It was a sad
And solemn funeral. The manly sob
Mingled with woman's plaintive moan, the while
They wrapt him in those spotless robes
And bore him to the sepulchre—a tomb
But newly finished, hewn in a solid rock,
And near at hand, where never man was laid.
In that lone place, ere sank the setting sun,
They laid the corpse, and to the entrance rolled
A massive stone—then silently returned
And rested on the Sabbath as required.

Meanwhile a guard the envious priests obtained,
And with the seals of state secured the stone
And set a watch, intending to prevent
A fraud, supposing that the body might
Be stolen, and for want of better proof,
In absence furnish ground for fabled tale
Of resurrection from the dead, and so
The heresy become more potent still.
A wise precaution this, defying fraud
And evidence affording of the truth
Indubitable that the Lord arose.
Not so had they designed: but contrary:
Unwittingly that faith confirming which
They labored to destroy. Mistaken zeal!

The Sabbath passed away, and still the guard
Kept watch around the sepulchre. The day
Began to dawn, and pious women left
Jerusalem with spices to embalm
The precious body of their murdered friend,
When lo! an earthquake shook the ground. A form
Angelic suddenly appeared, and broke
The seal of state—removed the stone, and sat
Upon it. Brighter than the sun his face
Inspiring deathly terror in the guard,
Who nerveless quailed before him, and became
As dead. Then rose the conqueror of death,
As from a sleep he rose, and laid aside
The vestments of the tomb: and nature smiled,
Triumphant in her joy, as she beheld
Immortalized humanity come forth,
The first-born from the dead—destroying death,
And bringing life and immortality
To light. O blessed hope of endless life!
A vacant cross!—an empty tomb!—which speak
To man of sin forgiven, and death destroyed,
And suffering succeeded by the boon
Of everlasting joy.

And did he rise?
Dispread the tidings round from pole to pole!
Let every nation hear—the living hear,
And hear the dead. Let all in heaven hear
And all in earth and all in hell. Let men
And angels hear. He rose. The Prince of life
Could not be holden by the power of death.
Triumphantly he rose, and captive led
Captivity, and showed himself alive
To chosen witnesses whom God ordained:
He showed his hands and feet and pierced side.
By many signs infallible they knew
It was the Lord. They saw him, handled him,
And with him ate and drank, and talked with him,

And silenced every doubt. For forty days
The Lord continued with them—needful truths
More clearly he revealed, and spake of all
Pertaining to the resurrection of life,
And glory of the kingdom yet to come.
Then led them out as far as Bethany,
And while he blessed them, upward through the air
Ascended, till a cloud of glory veiled
His form, and checked the view. But still they gazed
Intently on that cloud, till by their side
Two men in shining raiment stood, and said,
"Ye men of Galilee, why gaze ye thus?
This Jesus whom ye now have seen ascend
Shall in like manner come again to earth
As prophets have foretold, to judge the world,
And plant his everlasting kingdom here."

Hark! from the skies angelic voices sound
As to the throne of glory heaven's king
Ascends triumphant. Host meet host, and thus
They answer one another in their songs:
"Lift up your heads, ye gates. Be ye lift up,
Ye everlasting doors, and let the King
Of glory come in." The King of glory? Yes,
Jehovah strong and mighty. He that spoiled
The powers of hell in battle. O ye gates!
Ye everlasting doors! lift up your heads,
And then the King of glory shall come in.
The King of glory? Yes. The Lord of hosts:
He is the King of glory.

Now he sits
Enthroned in majesty at God's right hand,
Until the messengers of truth, by him
Commissioned, and with power endued, go forth,
And preach to every nation far and near
Repentance and forgiveness in his name,
Dispread the tidings of the kingdom round,
And testify as witnesses to all
The hope of universal joy. When all
Have heard. When in the sea-girt isle, and all
The outstretched continent, the witness raise
His voice, and all the nations hear the word;
When out of every kindred, tribe and tongue,
The church of the elect, whom God foresaw,
And in accordance with foreknowledge chose,
Shall be complete: when, as all others have,
This dispensation of the grace of God,
Because of human pride and worldly lust,
Shall fail in its force: when want of faith,
Contempt of duty, sensuality,
And brutal violence again abound,
And love becomes in many bosoms cold:
When men excel the Sodomites in crime,
Outstrip the days of Noah in excess,
And infidelity linked arm shall walk
With superstition and idolatry:
When scoffers, walking in their lusts, shall mock
The people of the Lord, and taunting say,
"Where is the promise of his coming?" Then,
As comes a thief at unexpected hour,
As comes the whirlwind in its sudden wrath,
The Lord of hosts shall come. His saints shall rise,
The living and the dead, together rise,
Changed at the trumpet's sound: their bodies changed,
And fashioned like the body of the Lord,
With immortality and glory crowned:
They all shall rise to meet him in the air.
Then shall he pour his fury on the earth,
And tread the wine-press of his wrath. The stone
Shall smite the image, and the kingdoms fall
Subdued and broken by his rod. The beast
Shall be consumed—the dragon bound—the curse
Removed. The new Jerusalem descend;
And in the name of Christ, co-heirs with him
The saints possess the kingdom evermore.
All hail! auspicious day! Redeemer, hail!!
The signs are fearfully portentous now,
And now we look for thee. Come, Jesus, come.
We wait the resurrection morn to see,
Thy victory to see and share the joy.
Come, Jesus, come. Abridge the evil days,
And from the curse redeem, till all be saved,
And sin and death and hell shall be no more:
The earth career in its Creator's smiles,
And glory everlasting crown the joy,
When all things shall be reconciled to God,
And GOD BE ALL IN ALL. Amen. Amen.

Wm. Tennent.

In addition to the interesting incident of this memorable man, which we gave a short time since, other interesting anecdotes are preserved—illustrating his entire dependance on God, and God's presence with him. We will give only the following, which we copy from the Religious Intelligencer.

"There is another tradition of Mr. Tennent, somewhat analogous to the story of the trance,

which deserves here to be noticed. He was accustomed to have his two public services on the Sabbath, during the summer season, with an intermission of only half an hour. On one occasion, in the interval between the two services, while he was walking in a forest contiguous to the church, and musing on the character of God, especially on his wisdom as displayed in the work of redemption, his mind became so entranced by his contemplations, that he fell prostrate to the ground, unable to sustain himself beneath the insufferable brightness of the Divine presence, by which he felt himself surrounded. When he had revived a little, he ventured to entreat God that he would withdraw himself from him, else the vision of Divine glory which he beheld, would deprive him of life. As he did not return to the church at the usual time, some of the elders went in pursuit of him, and found him lying on the ground, apparently almost lifeless, and utterly unable even to explain to them the cause. After a little time they raised him up, and by his request, carried him into his pulpit, where, after he had remained some time in prayer to God that he would so far hide himself from him that he might be enabled to address his congregation, he broke forth in such an overpowering strain concerning the matchless wisdom of Jehovah, the subject which had been occupying his thoughts, that his audience were completely overwhelmed, and very many received impressions which were matured into a genuine conversion.

It was not to be expected that a man of such exalted piety, and withal, of such unshrinking faithfulness as Mr. Tennent, should escape the temptations of the adversary and of wicked men; and accordingly, we find that, on one occasion at least, he was placed in circumstances of extreme jeopardy, and was saved from having the last degree of ignominy heaped upon him, only by the special interposition of Providence. At the period now referred to, the efforts of the more active and spiritual part of the ministry were very generally denounced as enthusiasm, and every opportunity was sought to hold up such men as Mr. T. to the opprobrium and ridicule of the world. There was associated with him a Mr. Rouland, who had been brought up with him at the Log College, and who was distinguished not more for his fervent piety than his commanding eloquence. There was also at this time prowling about the country, a notorious character by the name of Tom Bell, who combined great shrewdness with great depravity, and who resembled Mr. Rouland so much that he had been mistaken for him even by some of Mr. R.'s most intimate friends. Availing himself of this resemblance, he went into the county of Hunterdon, and stopping in a congregation where Mr. R. had formerly preached once or twice, but was not well known, he passed himself off for the minister; and as the congregation was then vacant, he engaged to remain and pass the ensuing Sabbath with them. As he was going to church on Sabbath morning—he riding with the family in a wagon, and his host riding on a very fine horse by their side—he suddenly discovered that he had left his sermon behind, and begged of the gentleman the favor that he would permit him to mount his horse and return for the sermon, that he might be on the spot in time to commence the service. The gentleman, of course, consented to the proposal, upon which Bell rode back to his house, and rifled his desk, and then rode off at full speed in a different direction, always taking care to call himself, wherever he stopped, Mr. David Rouland.

It happened that, at this time, Mr. Rouland had gone with Mr. Tennent and two other persons into some part of what is now the State of Delaware; but immediately on his re-

turn he was arrested and charged with the robbery, and gave bonds for his appearance at court in due season. Accordingly he was tried, and being able, through Mr. Tennent and his other two friends, to prove an *alibi*, he was acquitted, greatly to the mortification of his enemies, who had had glorious anticipations of seeing him in the pillory. But though discomfited once, they were not discouraged. They immediately indicted for perjury the three persons, one of whom was Mr. Tennent, by whose testimony Mr. Rouland had been acquitted. At the time appointed for the trial, Mr. T. went to Trenton, fully believing that in some way or other, God would appear for his deliverance; but in case he should be sentenced to the pillory, as he knew was possible, he had prepared a sermon to preach to the multitude while he should undergo the punishment. At Trenton he met his brother Gilbert, who had come from Philadelphia, and several eminent lawyers who had volunteered their services in his defence; but when they inquired of him concerning his witnesses, he replied that he had none. They told him that the trial must then be put off, as he would certainly be convicted; but he utterly declined even consenting to any delay. As they were on their way to the court-house, the lawyers rebuking him for his presuming without a warrant, upon Providence, he was met by a man and woman, who asked him if his name was Tennent. He replied, "Yes," and then inquired if they had any business with him. The answer was, "You can tell best;" and they then proceeded to state that they were at the house (it is believed, as servants,) where he stayed at a certain time in Delaware, and a few nights before, they had dreamed three successive times that he was in great trouble at Trenton, and that nobody but themselves could relieve him, and they had come to see what was the matter. Mr. T. immediately took them into the court-house, and produced them as witnesses on his behalf, after which there was rendered a unanimous verdict of *not guilty*. We have heard that the record of these famous proceedings is still extant, and may be seen among the public archives at Trenton.

It is an interesting fact that while Mr. Tennent, during the whole judicial procedure, was perfectly composed, and evinced nothing but the most entire confidence in God, and had even prepared a sermon to be delivered from the pillory, yet when the whole was over, he seemed temporarily to lose his fortitude, and well nigh to sink under the burden of his recollections. He went from Trenton to Philadelphia with his brother, and on his return, as he approached Trenton, he accidentally cast his eyes at the pillory, when he was so much horror-struck that it was with difficulty that he could remain upon his horse. When he reached the door of the inn, he was so near fainting, that he was obliged to have assistance in order to dismount, and it was some little time before he so far recovered himself as to be able to proceed on his journey.

Bro. Elon Galusha.

In the *Countrymen*, published at Perry, N. Y. we find a letter from Bro. Galusha to W. G. Chapin, from which we make a few extracts. The following is from a letter of W. G. Chapin to Bro. Galusha.

"Were you wrong in your early missionary labors in planting churches not only in the region where you lived, but in Buffalo and Pontiac, and the first to administer the ordinance of Baptism in the waters of Michigan? Were you and a few others in an error when you met in a school-house and formed the Society which has become the great Missionary

Convention of the State of New York; numbering its hundreds of ministers and thousands of members; and over which you have so long and so ably presided? Was it an error in you to devote so much of your time and influence in the founding and in the support of the Hamilton Institution, which we have good reason to believe has, through the blessing of Him, who always has, and we believe always will continue to work by means of educating and preparing not only the great majority of our present ministry at home, but also those who have sacrificed all that was near and dear to them on American shores, and have, agreeably to the Divine command, gone forth, proclaiming the way of salvation in and through a glorious Redeemer, in distant and destitute regions; where they still continue to labor with much success in giving the word of life to a heathen world? Was it wrong in you to raise Columbian College from its depressed condition, to a condition to live and flourish? Were you wrong in commencing and publishing the first Baptist periodical that was ever published in the State of New York, and giving it over into the hands of the Convention? And finally, is it possible that you have been in error in other works of benevolence and mercy; in advocating the cause of Moral Reform, of Temperance, and pleading for the poor, the down-trodden and the oppressed?"

To this brother Galusha replies:—

My dear Brother, I am not now, nor have I ever been conscious of being wrong in engaging in any or all of the above named enterprises of benevolence; although I met with opposition from some of my own brethren in every one of them, for the simple reason that the moment I became satisfied of their just claims upon my countenance and support I espoused them; without waiting till they became popular even among my own denomination. In adopting the Advent cause I have acted upon the *same principle*. It appears to have fallen to my lot to be a sort of in-breaker for my brethren—(rather a cold position)—and no sooner has one channel been fairly opened, so that navigation became safe and pleasant, than I have been summoned to some new passage where Zion's steamer was urging her way thro' icy obstructions, produced by frigid apathy and cold indifference. But my adoption of one benevolent enterprise, has in no instance been the *abandonment* of any other of a kindred character. I have endeavored to "hold fast that which is good" and "follow on to know the Lord." But my principal labors have been devoted to each, *respectively*, when the most unpopular and therefore the most needy. When I espoused the cause of the crushed and trampled slave did you ever dream that I thought I had been wrong in promoting Missions, Education, Temperance and Moral Reform? Why then suppose that in embracing the evidence of the near approach of the second advent of our Lord and acting upon it, I should think that I was wrong in promoting all the good things which you enumerate.—Have I not uniformly endeavored to act up to the best light I have at any time enjoyed? Should I obtain *more or better* light upon the subject of the approaching crisis, I trust in God I shall act up to it. You are greatly mistaken in supposing that "my good name and personal influence have done more (especially in our denomination) to promote what is called Millerism, than all the rest of its advocates put together." To say nothing of the superior talents and assiduous labors of many of other denominations, *our own* dear brother Cook and Brown have each done vastly more than I have accomplished in the advent cause. You say "of its good effects you perhaps have a much better opportunity of judging than I."—Yes,

my dear Brother, I presume I have, and it is my deliberate opinion that for 2 or 3 years past, the advent preachers, comparatively few in number as they are, have been the instruments of more genuine conversions, than all the clergy of every denomination in the United States.—And instead of making infidels, as it was predicted they would, they have unmade more of that unhappy class (by bringing them to Christ) than all other human instrumentalities employed in our country during the same period. Br. J. G. McMurray formerly a thorough disciple of Abner Kneeland, says, "I am personally acquainted with nearly one hundred, who held to similar views with Mr. Kneeland, who were converted under the preaching and reading of the lectures of Mr. Miller, and we did not yield the point without a struggle and due consideration." Among the hundreds of Christians with whom I am personally acquainted, that have embraced the advent doctrine, the standard, both of morality and piety, is greatly elevated—and thousands of pedit-baptists have, by the influence of the advent doctrine, been enlightened on the subject of Baptism and joyfully submitted to the administration of that blessed ordinance.—You add, "But of the deleterious effects, if I were to believe the one half that is published, it would be horrible indeed."—Yes, verily and so might you say of the preaching of our blessed Lord and his Apostles and Martyrs. If you believe the one hundredth part of what is published against the Millerites (so called) you do them great injustice. Our religious editors, even, copy the most scandalous falsehoods from the secular press and do not correct them, when the periodicals from which they copied have been constrained, in some instances, so to do.

I thank you for the following precious testimonial: "The whole tenor of your life utterly forbids even a suspicion that in this matter you have acted other than from a stern conviction of Christian duty, for nothing short of this could have induced you to make the great personal sacrifice of publishing your late manifesto to the world." What estimate then, my dear Brother, ought I to place upon the respect of friendship of those who esteem me the less for it? But you add, "Your numerous friends and acquaintances are now looking with great solicitude, expecting and believing that as soon as you become convinced of an error, that the same love for the truth, will prompt you, with equal frankness, candor and sincerity, to promulgate it to the world." In this you judge correctly. Such a testimony, coming from a sound head and honest heart, I prize above the proudest station and the highest title ambition could secure me.

Now, my beloved Brother, hear the conclusion of the whole matter. Upon one subject and one only, you and I honestly differ in opinion and corresponding action. Which of us do you think has given it the most careful, prayerful, patient and laborious investigation? If, in relation to all the other enterprises mentioned in your letter, I have (as you think) been right, is it not possible that I may be right in this also? Are you quite sure that a view of consequences in their bearing upon our denominational interest have in no degree blinded you? Let us both inquire diligently whether a disinterested desire for the glory of God is the paramount object of solicitude on this subject. Let us also be patient toward each other; we shall not long differ; the grand sequel must be at hand. It is almost universally conceded that the 6th apocalyptic trumpet has sounded and the 7th and last is about to sound—that then the great change denoted by "the kingdoms of this world becoming the kingdoms of our Lord and his Christ" will take place. (Rev. xi. 15, read the context) The principal

question is, what will be the character of the event—whether merely a moral or also a physical change is to be effected; or in other words whether Christ is to reign spiritually and unseen, or personally and visibly. Should God show me by the event itself, or otherwise, that a moral revolution only is to be produced, and that by human instrumentality, you will see me battling by your side right manfully. Till the veil be lifted, let each labor as he honestly thinks the Master requires.

The Adventists have performed more missionary labor, in their way, the last 3 years, than all the Missionary societies in the land; and their efforts have been as signally blessed in the salvation of souls. Though laboring, for the present, principally in the advent cause, I trust that I duly appreciate every holy effort in every other department of Gospel labor.

May God bless you and the dear brethren associated with you in every good word and work.

Your inalienable friend and brother.

ELON GALUSHA.

Advent Herald & Reporter.

"THE LORD IS AT HAND."

BOSTON, JUNE 18, 1845.

The New Postage Law.

The new postage law goes into effect on the 1st day of July next, and for the information of our readers we give the new rates of postage:—

ON LETTERS.

Single letters or any number of pieces not exceeding half an ounce, 300 miles or less, 5 cts.
If over 300 miles, 10
Drop letters, (not mailed,) 2
For each additional half ounce or part thereof, add single postage thereto.

ON NEWSPAPERS.

Newspapers of 1,900 square inches or less sent by Editors or Publishers, from the places where printed, any distance not exceeding 30 miles, Free.
Over 30 miles and not exceeding 100, 1 ct.
Over 100 miles and out of the State, 11-2
All sizes over 1,900 square inches, postage same as pamphlets.

ON PAMPHLETS, &c.

Pamphlets, Magazines, and Periodicals any distance, for one ounce or less, each copy, 2 cts.
Each additional ounce or fractional part thereof, 11-2

ON CIRCULARS.

Quarto post single cap, or paper not larger than single cap, folded, directed, and unsealed, for every sheet, 2 cts.

After the first of July, those of our subscribers who reside within thirty miles of us, will receive their papers free of postage. The following is a list of the towns within thirty miles of Boston:—

Andover, Acton, Abington, Attleboro', Beverly, Bradford, Buxford, Billerica, Bedford, Boxboro', Brighton, Burlington, Bellingham, Braintree, Bridgewater, Brookline, Carlisle, Charlestown, Concord, Cambridge, Chelmsford, Cohasset, Canton, Danvers, Dracut, Dorchester, Dedham, Dover, Easton, Essex, E. Bridgewater, Franklin, Foxboro', Framingham, Georgetown, Gloucester, Hanover, Hanson, Hull, Hopkinton, Holliston, Hingham, Hamilton, Haverhill, Ipswich, Lynn, Lynnfield, Lexington, Littleton, Lincoln, Lowell, Milford, Middleton, Manchester, Marblehead, Methuen, Medford, Malden, Medfield, Marlboro', Medway, Milton, Marshfield, Mansfield, North Bridgewater, Newton, Nauck, Needham, Norton, Pembroke, Quincy, Rowley, Roxbury, Randolph, Sudbury, Sherburne, Stoneham, Somerville, Southboro', Scituate, Salem, Saugus, Stow, South Reading, Stoughton, Sharon, Scituate, Topsfield, Tewksbury, Tyngsboro', Wenham, Wayland, Waltham, Watertown, West Cambridge, Westford, Woburn,

Wilmington, Weston, Weymouth, Wrentham, Walepole, West Bridgewater.

All subscribers in the above towns whose papers are now sent by express, and who wish to receive their papers through the Post Office, free of postage, will please give us the necessary directions.

Those living more than thirty miles from Boston, can have their paper sent free of postage to any of the above towns, if they can conveniently obtain them from such Post Office. Should there be any error in the above list, the necessary information can be obtained from the Post Master of the respective offices.

Post Masters will only be allowed to frank letters containing monies in payment for subscriptions till the 1st July. We hope all who are indebted to this establishment will make immediate remittance, and thus save themselves and us the expense of postage. The following regulation in regard to the payment of newspaper subscriptions has been prescribed by the present Post Master General, to take effect after the 1st of July.

"Money may be left with a postmaster, in no instance exceeding ten dollars, for the purpose of being paid to distant publishers, if said publishers shall so desire, for any newspaper or pamphlet, deliverable from his office. The postmaster may retain one per cent, and give his receipt for the balance. He is immediately to report the payment, with the names of the parties, to the postmaster, through whom said amount is to be paid to the publisher, and to charge himself upon his "general account with the United States," with the amount received, deducting the one per cent, under the head of "moneys received for subscriptions;" stating the name of the payer, and the name of the payee, office where payable, amount, and time when received, and shall make a full and faithful return to the General Post Office of all such cases at the end of each quarter. When presented, the postmaster at the office where payable, is to pay the amount in said receipt, deducting one per cent, which receipt, after being endorsed by the publisher, he will forward as his voucher of payment. He will enter said amount to his credit on his "general account with the United States," under the head of "moneys paid for subscriptions," giving the particulars above stated, and render to the General Post Office a full and faithful account of the same at the end of each month."

JUDAISM, A PART OF THE MILLENIST SCHEME.—At the 22d Anniversary of the American Society for the Meliorating the Condition of the Jews, held in New York, May 5th, 1845, it was

"Resolved—That the conversion of the Jews is the chief means appointed of God, for consummating the conversion of the world."

It will thus be seen that the restoration of the carnal Jew, is by its advocates considered to be a part of the millenist scheme. And carried out to its legitimate results, its adherents must plant themselves again on the very ground marked out by Daniel Whitby, when he left the old Scriptural doctrine of the regeneration of the physical earth.

New Book.

POCKET EDITION OF THE HYMNS OF THE MILLENIAL HARP, WITHOUT THE MUSIC.

The design of this book is to furnish the hymns contained in the improved edition of the Millennial Harp, for the accommodation of those who find the larger book, which contains the hymns and music, inconvenient for carrying in the pocket.

Some complaint has been occasionally heard of the number and variety of our hymn books, and we are aware that there has been some ground for it; though the difficulty must be seen at once to be unavoidable. When we first began to proclaim the truth upon the coming of the Lord, we could find no suitable collection of hymns in use, although there were many choice hymns in almost all collec-

tions; but for our convenience and edification, these must be collected and put into a book by themselves. This has been done, while original hymns have also been added as opportunity permitted and circumstances required;—first, in a form of the most humble character, afterwards somewhat enlarged; and still later, in the form of the Millennial Harp with its Part, I, II., III., and Supplement.

This book contains the whole, with a few additions. They have lost none of their truth or sweetness by their use, or the different dress in which they have appeared; and as we shall need them the more as time is prolonged and trials multiply, so may we continue to use them "with the spirit and the understanding also," till they shall be exchanged for the songs of the redeemed before the throne of God and of the Lamb. Price 37 1-2 cents.

The Advocate and Journal states that at the Infidel Convention in New York, that John A. Collins, one of their principal speakers discoursed at length upon the best means of promoting infidelity; and after a series of blaspheming and railings against God and the Bible, and every thing sacred, he used this language:—

"I never deliver lectures on infidelity; but I am constantly lecturing upon the various reforms of the age. I lecture on temperance, anti-slavery, on peace, on moral reform, on socialism, &c., &c., but wherever I go I lecture on *Infidel principles*! Thus our cause is promoted continually."

This shows the necessity of entrusting benevolent enterprises only in the hands of men who are actuated by principles of evangelical religion.

The Last Experiment on Definite Time.

THE LATE DISAPPOINTMENT—OUR DUTY—THE FOUNDATION SURE—DIVERSITY OF OPINION UPON INCIDENTAL POINTS—DEFINITE TIME.

Continued.

A question of considerable importance, in the estimation of all who feel any interest in the times of prophecy, here demands our attention—that of

HARMONIZING THE OTHER PERIODS

with this termination of the 2300 years. The periods to be harmonized are, the seven times, the 1335, 1290, and 1260 years. It should be remembered, however, that it has always been understood that the same uncertainty exists, as to the date of the events which evidently mark the commencement of the seven times and the 1335 years, which has been found in the case of the 2300 years, though it is limited to two or three years at farthest. The 1290 begin, it would seem, with the 1335, and end 45 years earlier, as the 1260 end with the 1290, and begin 30 years later; the only question, therefore, in reference to these periods, is this—Can we find any events which may justly be considered the starting point of each, and corresponding events to mark the termination of the 1260 and 1290, 45 years, or thereabouts, before the supposed termination of the 2300 and 1335 years?

The interpretation of the prophecy in each case, so far as its application to events is concerned, we still consider as settled—i. e. "the daily and the abomination that astonisheth," are paganism and popery. And if any reliance can be placed upon the testimony of history, it must be that the balance, which had so long swung by turns in favor of Christianity and paganism, preponderated finally in favor of the former in the reign of Clovis; that the papal form of Christianity was established by law in the reign of Justinian; and that the supremacy given to the Pope by "the Justinian Code" was abolished, for a time at least, by "the Code Napoleon."

It is well known that in fixing the dates of the periods now under consideration, as in the case of the longer periods, and as it was very proper for us to do, we have taken the *earliest* events of a positive character, in a series of such events, for the ground of our calculations—the last *victories* of Clovis as the leader of the "Catholic faction" in 508—the conquest of Rome by Belisarius in 538, and its conquest by the French in 1798. We now refer to the latest events in the series at each period. According to Gibbon, (*Millman's Gib.*, vol. 2., p. 419,) Clovis died in 511. Gifford says:

"It was on his return from this (last) expedition that he received at the city of Tours, the ambassadors of Anastasius, Emperor of the East, who sent him the title and insignia of patrician and consul, and conferred on him the dignified appellation of *August*. The new patrician, after dismissing the ambassadors, returned to Paris, which he made the capital of his empire. Success had hitherto attended all the plans of Clovis; and allowing for the ferocious and martial spirit which then prevailed, he had preserved his fame from any material pollution; but his good fortune and his heroism appear to have forsaken him at the same time. It was probably to wipe out the infamy incurred by the commission of so many crimes, that he founded a great number of churches and monasteries. It was probably from similar motives that he assembled a council of 33 bishops in the town of Orleans, A. D. 511. We learn from history that it was not only assembled by his orders, but that he fixed on the topics of discussion. The assembling of the council of Orleans was the last remarkable event in the life of Clovis, who died the same year, at the age of 45, and was buried in the church of St. Peter and St. Paul, which he had caused to be built."—*Hist. of France*, p. 39.

That Clovis attained to supreme authority in the western empire; and that the whole weight of his authority was devoted to the establishment of "Catholic" Christianity, is settled beyond dispute. Whether he was invested with the consular office is a subject of doubt, though the manner in which it is spoken of, shows that the bestowment of that dignity could have added nothing to his real power: "A. D. 510. After the success of the Gothic war, Clovis accepted the honors of the Roman consulship. The emperor Anastasius ambitiously bestowed on the most powerful rival of Theodoric, the title and ensigns of that eminent dignity; yet, from some unknown cause, the name of Clovis has not been inscribed in the *Fasti*, either of the East or West. . . . The actual, or legal authority of Clovis, could not receive any new accession from the consular dignity."—(*Millman's Gibbon*, vol. 2. p. 418.) According to this testimony Clovis was made consul, if at all, in 510. His power was publicly devoted to the establishment of Papal Christianity, just before his death in 511, so that the latest date which can be given to the agency of Clovis must fall in that year. 1335 years, beginning in 511, brings us to 1846.

"A. D. 533 the Pope was declared the head of all the churches, by the emperor Justinian."—(Croly.) In 538 the city of Rome was conquered by the armies of the same emperor. In 541, thirty years after the death of Clovis, "the succession of consuls finally ceased, in the thirteenth year of Justinian, whose despotic temper might be gratified by the silent extinction of a title which admonished the Romans of their ancient freedom."—(*M's Gib.* vol. 3. p. 55.) so that there was never afterwards any power resident at Rome acknowledged as supreme, excepting that of the Pope, till after its conquest by the French in 1798. 1260 years, the period during which the saints were to be subject to the papacy, beginning in 541, extend to 1801. 1290 years, beginning in 511, terminate at the same point, and 1801 is the latest date that can be assigned for the humiliation of the Pope by Napoleon. In that year the former was constrained to make a full acknowledgement of subjection to the latter.

Napoleon was made consul in 1799. All Europe was at peace with France in 1801, and to be at peace with her, then, was to acknowledge France the conqueror. This acknowledgement was made by the Pope in what was called the Concordat.

Of this transaction, of which Thiers says, "There does not exist a more curious negotiation, or one more deserving of meditation," (*Hist. of the Consulate and the Empire*, p. 328. Note.) we shall give the opinion of three historians,—Rotteck, Scott, and Thiers. The first of these says:—

"Not only the civil code, but also religion and the church were abused as instruments of despotism. Bonaparte selected from the Catholic usages or abuses, merely what he—without prejudice to himself—could yield to the Pope, and what might be granted to him by the Pope for the advantage of his ambitious plans. In this spirit a concordat was negotiated with the last, whereby consul and pope granted to one another, what neither of them had a right to dispose of, and one sacrificed to the other, and received in return as a sacrifice, the liberty of the church, which he ought to have protected. A national council had been opened at Paris (June 29th 1801). But Bonaparte dissolved it, (August 16th), in order to gain the Pope, who was afraid of it."—(*History of the World*, vol. 4, p. 148.)

Scott speaks of it as follows:—

"This important treaty was managed by Joseph Buonaparte, who, with three colleagues, held conferences for that purpose, with the plenipotentiaries of the Pope. The ratifications were exchanged on the 18th of September, 1801; and when they were published, it was singular to behold how submissive the once proud See of Rome lay prostrate before the power of Bonaparte, and how absolutely he must have dictated all the terms of the treaty.—Every article innovated on some of those rights and claims which the church of Rome had for ages asserted as the unalienable privileges of her infallible head." "Such was the celebrated compact, by which Pius VII. surrendered to a Soldier, whose name was five or six years before unheard of in Europe, those high claims to supremacy in spiritual affairs, which his predecessors had maintained for so many ages against the whole potentates of Europe. A puritan might have said of the Power seated on the Seven Hills—'Babylon is fallen, it is fallen, that great city'! The more rigid Catholics were of the same opinion. The Concordat, they alleged, showed rather the abasement of the Roman hierarchy than the re-erection of the Gallic Church."—*Life of Napoleon*, Vol. 1, p. 502, Phil. 1827. A. HALE.

TO BE CONTINUED.

Editorial Correspondence.

VISIT TO PORTLAND WITH BRO. MILLER—A GOOD HEARING, STATE OF THE CAUSE—DUTY OF ADVENTISTS.

We spent the first Sabbath in June with our brethren in Portland, Me. As they had been suffering much from the various causes, and had been destitute of a preacher for some time, our visit was most welcome and refreshing. The notice was very short, yet the morning congregation was so large, as to crowd the house in every part. Many of the most respectable citizens were out to hear. We gave a discourse in the morning, on the reason of our hope, from 1 Pet. iii. 13—16. We must say, that while we endeavored to show the reasons of the hope within us, now, after our disappointment, and the strong prejudices created against us from various causes, the audience gave us a more full and candid hearing than we could have anticipated. Some, who had never heard before, declared, that whatever name might be attached to our views, they were gospel truths. In the afternoon and evening, Bro. MILLER gave discourses. The place was crowded to excess. Bro. M. gave a full view of his faith, and the grounds on which it was based, which appeared to be satisfactory to all the candid and discerning. At 6 o'clock he preached on the duty of watchfulness. The crowd was so great at the door, and in the street, that some disturbance was

made by the boys about the close of the service; but our meeting was but little disturbed. We thank the good citizens of Portland for so candid a hearing.

THE STATE OF THE CAUSE.

The Advent brethren, to whom we preached, meet at Bethoven Hall. They have been striving to sustain the cause through many trials. They took right ground when the "new views" came up, and planted themselves on the original Advent faith. And though they have had no minister with them stately, yet they have kept together, in the faith and hope of the Gospel.

There is another class in the city, who hold no public meetings. They have, and still hold to the view, that the door is shut, and that we have nothing more to do with, or for the world. They, with others, have been looking for the Advent with deep interest, at different periods, for the last few months. But all the specific times to which they looked, now being past, they, of course, must look every day. We would accord to them honesty and sincerity, in time past, in adopting and carrying out their views. They were then afraid to reject any message, that had the semblance of truth, lest they should offend God, and incur his displeasure.

We visited them just after the 10th of the 7th month. We found that they had carried out their faith, as we then understood it, in works worthy of the followers of Christ. We advised them to make provision for the destitute, and that all who had, or could obtain employment, should enter upon their work, and faithfully attend to all their duties as formerly; but, at the same time, that they should heed the admonition of the Savior, Luke xxi. 34-36.

Soon after this, as we learn, Bro. J. TURNER, and others, took the ground, that we were in the great Sabbath—that the 6000 years had ended—consequently, no Adventists should perform any more manual labor. To do so, would surely, in their estimation, result in their final destruction. With instructions of this kind, from those in whom they had confidence, and being quite disheartened as to labor in worldly matters, and longing to see their Savior, and have their hope consummated in the kingdom of God, they embraced this new and erroneous view, and acted accordingly. This resulted in strong censure, and condemnation of our sincerely-tendered advice, and also in opposition to the "Herald" and "Watch," and all holding views in common with us.

While waiting in this position of idleness, as to worldly, manual labor, a new light, as it was thought, shone upon Bro. TURNER's mind, viz., that the Bridegroom HAD COME—that he came on the 10th of the 7th month, of the Jewish year last past—that the marriage then took place—that all the virgins then, in some sense, went in with him to the marriage, and the door was shut!—None of these could be lost, and none without could be saved. Thus all the spiritual affairs of this mighty globe were finished!

These views being adopted by the publisher of the Maine paper, entitled the "Hope of Israel," together with many of those who had been devoted, and faithful in the cause, they made a spirited effort to disseminate their views by the press. In this way, and by public testimony, these new notions were disseminated among most of the Advent congregations in Maine, and other parts of the country.

The influence of these views have been disastrous in the highest degree. While some brethren and sisters, of firm habits of piety and integrity, have been able to keep themselves pure, and still live consistently, and even to repudiate all departures from the com-

mon duties of life, and the ordinances of the gospel, others, of less stability of mind, and withal given to visionary and fanciful interpretations of the holy Scriptures, have been turned aside from the more important duties of life, and of gospel ordinances, to the practice of many vain and superstitious things. We know of none who have been made better by these views. The Christian graces of humility, charity, brotherly love, kindness, and meekness, in the advocates of these perversions of truth and duty, have not been improved. But there has been, in many instances, sad departure—a falling away—a spirit of bitter proscription, a despising of those who are good, which go far to show that they have not the right spirit, at least. And finally, more stress, in most cases, has been laid upon the performance of certain practices, such as feet-washing, salutations, abstinence from all manual labor, etc., than upon the "weightier matters of the law." It would require great firmness and moral rectitude in any person, to withstand the fanaticisms and evils incident to such a system. Think of a class of unsuspecting disciples, living in general idleness having frequent meetings, in the most free association with one another, given up to their feelings and impressions, with the view that they are the favorites of God, and are shut in with the Bridegroom in safety, and withal, practising frequent salutations, washings, etc., and let common sense decide what must be the result. It would require the strength of an angel to keep such from deteriorating in manners and morals. Add to this yet another view, viz., that the door of salvation is forever closed, so that they cannot exercise benevolent feelings toward sinners, with a view to save them, so that the most essential element of the spirit of Christ, and of Christian character, is annihilated. Under such circumstances, the wonder with us is, not that there have been some extravagances, but that there have not been more.

THE DUTY OF THIS CLASS OF ADVENTISTS.

Now that they have seen the mistakes into which they were honestly led, their duty is plain. Nothing can be gained by wilfulness, in holding to positions that are demonstrated by the passing of the time to be incorrect. We should yield to God, and confess and give up our mistakes, when he makes them perfectly clear. All our brethren must see, that if the jubilee trump sounded in the seventh month of last year, that we should all have been made free in the first month of this year. We have no right to another moment of time. This view, then, was not the correct one.

Again, if the cry given in the seventh month was the midnight cry, after the tarrying time, then the morning must come, in three months from that time, as the night could be but six months long, on their principle of interpreting it.

And, finally—if the first "watch" commenced then, and there are but four "watches" and the prophetic night being but six months, and this time having now passed, that view also has failed. For Christ must come in one of the "watches;" and yet, on this view, they are all passed, and the Savior has not come. There is now no view which we can take of the seventh month movement, which makes it a final one. Time has demonstrated our mistakes respecting it. Then let us all abandon our errors, and return to our duty as honest and faithful servants. The door of salvation being open wide, and the gospel still sounding a sweet release to all the perishing sons of Adam, let us as ministers, and members of the church of Christ, awake, and engage with new zeal and interest in the work of God.

Let all who have not already, return to their several callings in life, and be diligent in business, fervent in spirit, serving the Lord.

We are much rejoiced to find so many coming up to the work, in harmony and love. The Lord is smiling upon us, and we may look for his blessing to attend us in the faithful discharge of our duty as formerly.

Above all, we must "watch and pray always," that when the Son of Man cometh, we may be found of him in peace.

J. V. HIMES.

New York, June 6th, 1845.

LETTER FROM BROTHER J. S. WHITE.

BROTHER HIMES:—I was disappointed in not being able to attend the Conference in Boston. The reason of my absence was, the poor state of my health on the first of the week, which unfitted me for any special effort. It would have been with much interest to have met the dear brethren once more, who have been preaching the gospel of the kingdom, and have cried "behold the bridegroom cometh, go ye out to meet him." I thought of the many who would be present, and of the interest that would be taken in the doings of the meeting; of the preaching, praying, exhortation, of the union that would prevail during the meeting, and of the encouragement that each would receive under his trials and afflictions in this hour of temptation. In short, I was with you in spirit. Though I have yet heard but little of the meeting, I trust it will be of much interest to the friends of the Bridegroom, until they are called together at the coming of our Lord, for whose appearing they are now waiting.

Probably, the little circle over which I have travelled of late, was not represented. To this I would say, that the friends in North Attleboro' and Wrentham are united and settled in "the faith once delivered to the saints," and are not disposed to contend for anything else. When in Randolph a short time since, the brethren were alive,—"living epistles, known and read of all men." They were strong in the faith of soon seeing Jesus.

In Carver, the brethren are united, and in an interesting state. In this place the band is not large, but they are firm in the faith, and are willing to take up their cross and follow "the good Shepherd." In Walpole, there is a small number who meet together and are willing to walk in the light the Lord has given them. I believe, that in every town in all this section of country, there is one or more, who believe that the Advent Doctrine is of God, and that all the anti-christian combination, instead of showing to the contrary, are by their course proving it to be the truth. Indeed it is true, that the world is now as it was in the days of Noah, and so long as it remains thus, it is practically saying to us, you are right, in expecting the Son of Man to come in his glory, to the salvation of those who believe, and to set up his everlasting kingdom. I hope we shall be humble, patient, and be kept by the power of God through faith unto salvation. Yours as ever.

J. S. WHITE.

Kingston, June 2d, 1845.

LETTER FROM BROTHER E. MCGINLEY.

DEAR BROTHER HIMES:—I have read with deep interest the proceedings of the Conference at Albany. I love the oneness of feeling, of desire, design, and effort, which seems to have characterized that meeting. I love the solid, scriptural holy ground on which the brethren stand. My own feet have found a sure resting place on this imperishable platform. I hold up both hands in favor of the doctrines and principles there advocated. It was encouraging to see the brethren from the east, west, north, and south, meet together to consult, advise, exhort and comfort each other in this most blessed cause. But in looking

over the names of the members of the Conference, with their places of residence, I perceived that Maine was unrepresented. My heart began to burn with strong desire to see the dear brethren, and to tell them what God had done for us away down East. Not being able to leave home at present, I have been requested, and finally induced to write you. God has brought some of us from darkness to light, from the power of sin and Satan, to love and serve Jesus Christ with all our hearts; from fearing and dreading the Judgment day, to love the glorious appearing of the holy One of Israel. Some of the brethren out west, may think that adventists this way, have all been carried away with the flood of error and extravagance which has for some months swept through the land. But thank God, this is not the case. Although many, very many of our dear brethren and sisters have been caught in the net, yet there are those who by the grace of God have stood the storm, escaped the whirlpool, and are still standing on the old Bible ground of consistency, truth, sobriety, and holiness, looking for and hastening unto the coming of the day of God. Of this sort are the advent band in Brewer, five miles east of Bangor. They have made great sacrifices in defence of those principles and doctrines. I have had the privilege of visiting them about once in two weeks, for more than two years; and heart cheering, and soul refreshing seasons we have had, while I have endeavored to preach Jesus and the Resurrection.

I have also been to Orrington occasionally. You are aware, doubtless, of the fiery trials they have had to pass through in that place. The majority of the Adventists there received the notion of the door being shut, probation being ended, and that the saints had entered on the great Sabbath of rest, &c. There is still however a goodly number there, who have kept on the gospel ground, and are living by faith in the Son of God, waiting for the consummation of our Hope. We should be glad if some faithful brother could find his way among us to comfort us concerning our faith. We do not listen to every thing that comes along. We are determined to have nothing except what agrees with the Spirit and Word. I might mention other places where brethren are earnestly contending for the same faith. We love gospel order. We want to see it established. We have suffered too much already, for the want of proper discipline. Yours in the blessed hope of soon meeting you within the jasper walls of the Holy City.

EDWARD MCGINLEY.

Bangor, May 24th, 1845.

LETTER FROM BROTHER T. ATKINSON.

DEAR BROTHER BLISS.—I wish through the Herald to say a few words for the encouragement of the brethren in Nova Scotia, and wish to say to them, that, in view of what I had seen among Adventists during the past winter, I had despaired almost of the whole movement; and concluded that the Lord would take from us the work of holding up the great truths of the advent, and commit it to the charge of others. But I have read the proceedings of the Albany and New York Conference, have attended the Boston Conference, and the results of those conferences have to me presented a bright side to the picture. The stand they have taken is one which circumstances have shown must be taken, or the cause would have gone down. I have had personal intercourse with brethren Bliss and Himes. I have heard brethren Miller, Galusha and Litch, and I feel satisfied they have the truth and the spirit of God. They are zealous in upholding and teaching the great truths that I love with my whole soul, and the circumstances of their having the care of the advent movement to which I

believe the Holy Ghost has designated them by giving them the proper qualifications, affords me the highest hopes that the cause will yet be owned and blessed of God.

THOMAS ATKINSON.

Boston, May 30th, 1845.

EXTRACT OF A LETTER FROM BRO. S. C. GOFF.

DEAR BROTHER HIMES:—Circumstances oblige me to forego the pleasure I had expected in conference with my dear brethren at Albany. I hope the spirit of the "Chief Shepherd" will be with his "little flock," and they hear with unspeakable comfort the re-assurance "it is your Father's good pleasure to give us the Kingdom." Often, in times past have we all read the above language without being able, in the least, to understand it; and many of us, it may be said, if we had not been chafed and worried as "lamb in the midst of wolves," we had not sought refuge in the truth. Circumstanced as true Adventists are, not barely as Luther and his fellows, opposing powerful, proud, and blasphemous religious establishments, but like our Lord's immediate followers, opposed, as far as possible, by the united powers of all the discordant and warring elements in the moral world.—(Then Pilate and Herod were made friends. Now the sight is nothing strange of ministers of Religion, and Venders of Infidelity, *Vive voce*. Editors of the most popular religious journals, and of the most abandoned atheistical sheets—grave D Ds., and the most filthy-bloated bar-room declaimers all perfectly joined together "of the same mind, and speaking the same things," he can apply the above language, and feel a most perfect security in the assurance:—"Lo I am with you.")

I have observed the struggle of the advent brethren, among from the first, as one of the most sad and interesting objects that ever attracted my attention. To labor, so to speak, in the ruins of the world,—to bear the message of mercy in mercy's last hour; and regardless of all human mortal interests, as such, to cry in the ears of a slumbering church and a sinking world, "prepare to meet the Lord!" what a sight! and what eye could be closed upon it? I looked and admired; and when the rickety and rotten obstruction to my receiving the truth was removed, (when I ceased to hope for Israel after the flesh,) I experienced a joy, I know not how to express; and since, as providence has opened my way to labor with the advent brethren, I have found the greatest happiness in Christian communion. Your brother in the blessed hope.

The Baltimore Conference.

DEAR BRO. BLISS.—The Conference that has been held in this City is now over, and a sufficient length of time elapsed to ascertain that we have derived considerable advantage from it. It commenced on the 18th and concluded on the 22d of May. There was a general and harmonious gathering of the lovers of the blessed hope. Nothing occurred during the whole season of our meeting to mar our peace, or distract our harmony. The services were commenced by Bro. Himes. On Sabbath morning he gave a forcible and instructive discourse from Matthew v. 14—16. In the afternoon Bro. Galusha spoke from Rev. iii. 11; and while he contrasted the crowns of this world, with the transcendently glorious one of the world to come, (which is in reversion for the lovers of Christ's appearing,) the attention of the audience was riveted, and many anxious hearts could say, We expect to wear that Crown. In the evening Bro. Himes addressed a large and interesting congregation. His subject was one of deep interest, found in 2 Cor. v. He presented the character and

duties of a Christian minister; and also the relative duties of church members. On Monday evening Bro. Himes and Galusha both addressed the meeting, and showed the impossibility of the world's conversion. On Tuesday Bro. Himes left here for Boston, and Bro. Litch and Fleming arrived.

Bro. Galusha spoke on Tuesday evening on the importance of holy living by those who were looking for the day of the Lord. Wednesday evening Bro. Litch gave a thrilling and comforting discourse on the Hope of Israel. The Conference was concluded by an address from Bro. Fleming on Rev. xxii. 14. He showed the importance of faith in God's Word, as an indispensable pre-requisite to obedience in all God's commands; after which Bro. Litch read the Declaration of Principles, presented by the Albany Conference. The vote was then taken, and it was unanimously

Resolved—That we most heartily concur in the Principles there presented; and cordially co-operate with our brethren scattered abroad, in having them promulgated to the world.

In connection with the above named brethren of the ministry, there were present Bro. S. R. Sweteman, J. B. Mitchel, and W. Watkins. Yours, waiting for the Kingdom.

LEMUEL OSLER.

Baltimore, May 25th, 1845.

LETTER FROM NOVA SCOTIA.

DEAR BROTHER HIMES:—It has been thought it would be gratifying to some of the brethren who have like precious faith, to hear from us in Nova Scotia, and particularly those Advent lecturers who visited us from the States, and preached to us the word of eternal life. We were disappointed in not seeing our glorious King in the seventh month; yet we believe a work was wrought of God. That cry found us in a slumbering state, off our watch, but then brought to a belief that we were immediately to enter into the presence of the Great God. We felt as did the Corinthians, vii. 11; and many were the happy partakers of the fruits of the spirit, which are love, joy, peace, &c., &c. During a protracted meeting held by the Adventists about that time, the church and world united, made strong efforts to spoil our peace; but the Lord helped us. There is harmony in our midst. None among us pretend to any new revelation, or are wise above what is clear in the Bible. Doubtful points we let alone. We find truth is most apt to lay between two extremes. We love the truth; it has made us free; and the use of that freedom has subjected us to the frowns of those from whom we should expect better things. We read with sympathy the trials of many of our brethren, who have forsaken all for Christ and his truth. We have to bear some such trials, and we ought to glory in them, knowing that these things worketh patience, and patience experience, and experience hope, and hope maketh not ashamed, because the love of God is shed abroad in our hearts. The opposing churches in Nova Scotia, generally complain of a dearth among them, as in other countries. The time was, when the church to which some of us belong was Adventist. The reading of Mr. Miller's nineteen lectures in the public hearing by a Baptist minister, together with many others in this place, produced a wonderful change in society, the like I never saw before. Shortly after, the Baptist association took place, as well as the Methodist Conference; and they as a body, opposed the doctrine. The doors were shut against the Advent preachers, that could not so easily give up their blessed hope. The churches then excluded us from their communion, and this, it appears to me, has brought on a death-like chill, so that all efforts to regain their former state seem unavailing.

I am your brother in Christ, looking daily

for that time when the King of kings shall come.

ISRAEL RICE.

Hillsburg, County of Digby, May 19, '45.

THE ADVENT HERALD.

BOSTON, JUNE 18, 1845.

Editorial Correspondence.

DEAR BRO. BLISS.—I gave a lecture in Croton Hall, New York, on Friday evening last to a good audience. The brethren there are much encouraged, and by the labors of Bro. Jones, they hope to rise and prosper as formerly. The prospect for the cause in the city is now good. Our trials there will work for good in the end. There is a deep interest taken in the "Watch," and they will do what they can to sustain it. One brother has recently shown his interest, by a donation of fifty dollars for its support. I trust God will dispose his stewards to give both papers, the Herald and Watch, a full support while they are so much needed.

Sunday, the 7th inst., I spent in Albany, and gave two lectures during the day; and in the evening one at East Troy. The brethren in Albany have had the services of Br. Mansfield a few weeks past, but he has now left to supply other calls.—They have had severe trials here, and have well nigh been broken up, by wolves in sheep's clothing. But still a goodly number stand fast in the faith and hope of the Gospel; and are trying to sustain the faith once delivered to the saints. In the evening gave a lecture in the Market Hall, E. Troy. We had a good audience and a candid hearing. The cause here has suffered very much by fanatical and visionary notions of recent growth. Their regular meetings have been suspended for a time. But they have now resumed them again, and are determined to secure the services of some faithful preacher, and do all they can to sustain the cause, as formerly. "The harvest is plentiful and laborers are few."

I shall leave this afternoon for Champlain, via Whitehall. Yours,
J. V. HIMES.
Lansingburg, June 8, 1845.

The Second Advent Meeting at Salem, is in a Hall in Washington Street, directly opposite the Court house. They meet every Sabbath. The Hall is very neatly seated, and convenient.

Boston, May 3, 1845.

Dear Sir:—

In a late number of the Herald, you remark in reference to certain texts in the Epistles of St. Paul, that the Literalist brethren are wont to pass them by with little, or no notice, for the reason as you suppose of the unanswerable nature of the texts in question as objections against the views entertained by them of the return of the Jews. The first of the texts referred to by you is in Romans ii. 28, 29, "For he is not a Jew which is one outwardly: neither is that circumcision which is outward in the flesh. But he is a Jew which is one inwardly, and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God." This text forms a part of the Apostles' argument in the chapter addressed to those amongst the Jews who boasted of the Law of God, and considered themselves able to teach others the way of truth, and who, notwithstanding their pretensions, dishonored God by breaking the Law, (See verses 17 to 25) and to show that their conduct in that particular was in accordance to what the prophets had foretold of them the Apostle quotes from Ezekiel, xxxvi. 20, in the following words, see Rom. ii. 24, For the

name of God is blasphemed among the Gentiles through you, as it is Written. The name of God is "Truth" which they dishonored by doing those things which were contrary to the will of God, while they professed to be his people. But I would respectfully ask, How does this go to prove that we are in an error in saying that the remnant of Judah and Israel who are left alive upon Earth at the close of the times of the Gentiles, will not, in accordance with the declaration of Ezekiel in the same chapter in which he foretells concerning their Blaspheming the name of God, be brought to repentance, and a new heart and a new spirit Given them in accordance with the 24th to 28th verses. Can we for a moment suppose that Paul was ignorant of the context of the chapter from which he quotes. Does he not rather, judging by the common laws of the human mind, by association of thought derived from the verses in question, arrive at the remarks he makes in the 28th and 29th verses concerning the circumcision of the heart, as the great prerequisite for a true standing as God's people, and which the Apostle might Justly draw from the 27th and 28th verses of Ezek. xxxvi. viz. "And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them. And ye shall dwell in the Land that I gave to your fathers, and ye shall be my people and I will be your God. Indeed, does not Paul take this ground plainly in Rom. xi. when he says, that blindness in part had befallen them until the fulness of the Gentiles had come in, (see Zech. ii. 11, 12) and that the Redeemer, (yes the "REDEEMER" of ISRAEL,) should come out of Zion, and turn away ungodliness from them, for their Father's sakes, because of whom they are beloved, and because of the Covenants and promises to whosoever God will not repent of his promise of life to them, (Rom. xi. 29) that his character as the God of "Truth" may be sanctified and Honored amongst the Gentiles as a covenant keeping God, as Ezekiel has foretold in verse 23, chap xxxvi. For the Lord will not forsake his people (that he foreknew) for his Great name's sake, because it hath pleased the Lord to make you his people, 2 Samuel xii. 22. Now our Brethren who deny the restoration of the Jews to their own Land, and to the favor of God, should show wherein it is impossible that a Jew can repent, or prove that they will not repent at the close of the times of the Gentiles, as the prophets have foretold, and then we can come at the merits of the question. Yours truly,

A. MERRICK.

NOTE.—Our Bro. has evidently misunderstood our position. No Adventist claims that a Jew cannot be converted. Facts prove the contrary. In the early church, a majority were converts from Judaism. And in all times since then, there have been more or less converted Jews, even to the present time. The Jews stand upon a par with the Gentiles;—not above, or below them. "God is no respecter of persons: but in every nation, he that feareth him and worketh righteousness, is accepted of him."—Acts x. 34, 35.

Our brother has given us no unconditional text that the carnal Jews will be converted. And we cannot see that he has advanced anything to prove that he is a Jew that is one outwardly. The declaration still stands:—"He is not a Jew which is one outwardly, neither is that circumcision which is outward in the flesh. But he is a Jew which is one inwardly, and circumcision is that of the heart in the Spirit and not in the letter, whose praise is not of men but

of God. This declaration is POSITIVE and unconditional. The New Testament must be received as an inspired exposition of the Old. That which was hidden for ages under the Jewish phraseology of the Old, is brought to light by the clear shining sun of the New. But when the expositions of the New are disregarded, or spiritualized away, it leaves the same veil over the faces of those who read the Old, as covered the Jews in the days of Paul. And thus is engendered a view "too repugnant to the Christian scheme, too contrary to the genius of the gospel," to "be regarded with favor by those whose vision of the true reign of the Messiah is clear and unclouded."—See *Tabernacle Sermon*, p. 46.

THE JESUITS.—It was in 1762 that this dangerous body was compelled to produce their mysterious volume, the Institute, which, up to that time, they had succeeded in concealing. It was that fatal volume which, the Pilot well knows, contains maxims subversive of all civil government, craftily adapted to sap the principles of all morals and true religion, which sealed their ruin. The Jesuits fell like Satan, by the sin of their insatiable devilish ambition. Exposed and despised, even Louis XV. was ashamed to protect them, and they were ignominiously expelled from France.—*London Adv.*

Notice of Meetings.

The Conference in Hardwick, Mass., is appointed for Thursday, June 26th.—See Herald, June 11.

The Conference at Sugar Hill, N. H. is appointed for July 4th.—See Herald, June 11.

Valuable Works for sale.

The Shield, Vol. 1, bound, 440 pps.	\$1.50
No. 3 of the Shield,—Review of Bush,	37
No. 1 and 2 also on hand,	37
The Millennial Harp,	50
Cruden's Condensed Concordance, in boards	1.00
in sheep,	1.50
in cloth,	2.00
sheep extra,	2.25
Questions on the Book of Daniel,	12
Bibles, etc., etc.	

Bro. Hervey wishes us to say, that subscriptions may be left for his "Temperance Offering," at this office. All such will be forwarded to him.

Letters and Receipts to June 14.

I Linfield \$3 pd to end v 10; L D Prouty \$1 pd to end v 8; A Merrill \$1 pd to 151 in v 7; F Whitton \$1 pd to end v 10; D Towle \$3 pd to end v 6; R Winter \$2 pd to end v 8; Lucy G Ford \$1 pd to 231 in v 10; R Walker \$4 pd to end v 9; L Curtis \$1 pd to 240 in v 10; L Hastings \$1 25c pd to 190 in v 9; George Morgan \$1 50c pd to 210 in v 9; Chas Burroughs \$1 50 pd to 210 in v 9; H M Sleeper \$1 pd to 242 in v 10; C B Kendrick \$1 pd to 246 in v 10; C Stephens \$1 pd to 226 in v 10; J Thomas 50c pd to end v 9; J Seavey \$2 pd to end v 9 (two copies); L Catlin \$2 pd to end v 6; J C Baston \$1 pd to middle v 10; S Lawrence Jr \$1 pd to 167 in v 7; Chase Gilman \$1 pd to end v 9; A P Barringer \$1 pd to end v 10; E Vankleek \$1 pd to 220 in v 9; Wm James \$1 pd to 214 in v 9; Hannah Stone \$1 pd to 229 in v 10. Pm Ottawa Ia; pm Oneida Lake NY; pm Norton Ms; pm Peckskill N. Y.; R Haskins, the bill is correct, probably, pay when convenient; William Holeman, you will notice by the Herald, the best way to send us money, &c.; E Burnham; pm Wakefield, N. H.; pm South Waterford Me; P Johnson; E B Caverly, Herald sent; pm Feltonville Ms; C K Griggs, books sent by express; W Weeks \$1; pm Falmouth Ms; J S Richards \$8; G W Clement; W James.

THE ADVENT HERALD,

AND SIGNS OF THE TIMES REPORTER.

BEHOLD! THE BRIDEGROOM COMETH!! GO YE OUT TO MEET HIM!!!

VOL. IX. NO. 20.

Boston, Wednesday, June 25, 1845.

WHOLE NO. 216.

THE ADVENT HERALD

IS PUBLISHED EVERY WEDNESDAY BY

J. V. HIMES,

AT NO. 14 DEVONSHIRE STREET, BOSTON.

J. V. Himes, S. Bliss, & A. Hale, Editors.

TERMS.—One Dollar per Volume, of 26 Numbers. Five Dollars for 6 Copies, Ten Dollars for 13 Copies.

All communications for the *Advent Herald*, or orders for Books or remittances, should be directed to "J. V. Himes, Boston, Mass." post paid.

Post Masters are authorized by the Post Office Department to forward free of expense orders for, or to discontinue publications, and also money to pay for the same.

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THE RIGHTEOUS MARKED FOR SALVATION.

And the Lord said unto him, go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh, and that cry, for all the abominations that be done in the midst thereof.—Ezek. ix. 4.

Repent, oh Christian Israel!

God calls you back to Him;

The cup of your iniquity

Is filling to the brim.

Ye have provoked to jealousy

The Lord, by secret sin;

The chamber of your imagery

Reveal dark thoughts within.

Then turn ye from your wickedness

And lay your idols low—

The sword of the destroying one

Hangs o'er the nations now.

But ere death's fatal instruments

His foes to wrath consign,

The glory of God's majesty

No temple shall enshrine.

And will He leave His heritage

In that dread hour alone?

Oh no! the God of Israel

Will ne'er forsake His own.

He'll set his seal of Holiness

On every forehead, then.

Of those who weep bewailingly

The guilt of sinful men.

How vain the cry of agony

From old and young that day.

When God's avenging messengers

Go forth to smite and slay!

"Spare not—destroy them utterly—

Your pitying eye is vain—

Begin ye at My sanctuary;

Defile the courts with slain.

For earth is filled with violence;

"God sees us not," they said;

Therefore in wrath I'll recompense

Their way upon their head.

SAD DOINGS IN MONTREAL.—The Montreal Observer complains of the cowardly and ferocious assaults to which Protestant ministers, Sunday school teachers, and religious tract distributors, are constantly exposed in that city, when peaceably pursuing their benevolent labors in the open air!

A WORD TO THE ELDERS AND THEIR FLOCKS.

Brother Bliss.—I wish through the Herald to express a few thoughts to the Elders and their flocks, touching their authority and duty. And especially at this time, as I find among the Advent churches a sentiment has obtained to a considerable extent, that ministers have no authority over their flocks, and are to be regarded with no distinction among their brethren.—That the time has now come for the watchmen to leave their walls and take their places as private members of the church. In the 20th chapter of Acts we find that Paul on his way to Jerusalem made a halt at Mile-tus, and sent to Ephesus for the elders of the church. When they were come to him, after speaking of his own care and labor, he commences, in verse 28, to exhort them to take heed to themselves and to all the flock over which the Holy Ghost had made them overseers, to feed the church of God, which he hath purchased with his own blood. For, said he, I know that after my departure grievous wolves will enter in among you, not sparing the flock. Also, of your own selves shall men arise, speaking perverse things to draw away disciples after them. Now if the Holy Ghost had made these elders overseers, they had a distinct office in the church—and were clothed with special authority to defend and feed the flock, and to regulate all their concerns for their spiritual prosperity and good. The apostle addresses them as officers, responsible for the safety of the flock against false teachers and heresies that should spring up among them.—But how can the elders of the church fulfil their obligations and discharge their duty unless the church will submit to their teachings and acknowledge their authority. Hence, we find the apostle beseeching his brethren in the church at Thessalonica to know (or acknowledge) them which labor among you, and are over you in the Lord, and admonish you. And to esteem them very highly in love for their works' sake, 1 Thess. v. 12. Now they were to be over them only in the Lord, to admonish and govern the flock, and if the elders keep in the Lord the flock will have no reason to complain of tyranny. The character which an elder or bishop must possess in order to be qualified for his office, and acknowledged by the church, is given by Paul to Timothy, his son in the gospel, 1 epistle 3d chapter. And in the 5th chapter, verse 17, he says, "Let the elders that rule well be counted of double honor, especially they who labor in word and doctrine." Again, in Hebrew xiii. 17, "Obey them that have the rule over you, and submit yourselves, for they watch for your souls as they that must give an account." These Scriptures show us that the elders in the church of God have a delegated power and right to rule, in word and doctrine, and are accountable to the Great Head of the Church, from whence they received their commission, for the manner in which they fulfilled the duties of their office. And, on the other hand, how the church ought to submit to their authority, and hold them in reputation, that their ministry

be not blamed, and brought into disrepute. It is expected that the true elders will be all taught of God, that they will give themselves to the study of the Scriptures, and show by their workmanship that they are approved of God, rightly dividing the word of truth, giving to each a portion in due season. A scribe thus instructed into the kingdom of heaven, our Savior says, is like an house holder which bringeth out of his treasure things new and old. Under the present economy of divine grace, the principles of the Christian faith and doctrine could never have been maintained only by the labors of an efficient ministry. And that ministry is still needed, and must continue to the end. Our Savior has no where told us that the ministry should cease before his Second coming, or that their labors would be superceded by other efforts put forth by the church. But on the contrary. He says, "Who then is a faithful and wise servant whom his Lord hath made ruler over his household to give them meat in due season? Blessed is that servant whom his Lord when he cometh shall find so doing. Verily I say unto you he shall make him ruler over all his goods." And by the mouth of the prophet Isaiah he says, "I have set watchmen upon thy walls, O Jerusalem that shall never hold their peace day nor night, and give him no rest till he establish and make Jerusalem a praise in the earth." Well, the Lord has not yet come, Jerusalem is not yet established a praise in the earth, consequently, these watchmen are to continue upon the walls, and these rulers to give meat in due season. And O, let me exhort the flock of God to secure, and duly appreciate the labors of these ministers who are watching over the interests of Zion, and sacrificing their lives even for its establishment and prosperity. Do not let Advent congregations for a moment indulge the sentiment that they have no need of the services of a faithful elder, in these times of danger, peril and death. Never suffer your overseer that is tried, and known among you to be a man of God, to be set aside on any occasion, that you may indulge a curiosity to listen to the voice of a stranger that has come among you with some new message, or pretended revelation. By listening to the voice of such strangers, already many of our stable congregations have become bewitched, and thereby have ceased to obey the truth, before whose eyes it had evidently been set forth. A word to the wise is sufficient.

And now I close with the exhortation of Peter, 1st epistle, 5th chapter. The elders, I exhort, who are also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed. Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.

S. C. CHANDLER.

Ware, Mass., May 25.

Are these things so ?

"And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end shall be saved." If the following sketch had appeared in an Advent paper, would it not have been called "harsh" and "slandrous"? It is by Prof. Phinney of Oberlin:

"Nine tenths, and perhaps I might say, ninety-nine hundredths, of both ministerial and lay effort has lost its power by reason of a sectarian spirit. Go where you please over this great west and over the east too, and what do you see? Why! in a small village with a population perhaps just enough to make one respectable congregation, you find half a dozen or more feeble churches, of divers sects, with as many half-starved, and deservedly half-starved ministers, keeping up their sectarian bars, and perhaps undesignedly keeping alive the very prejudice that prevents the success of the gospel. One man comes on to the ground to attend to the Presbyterian or Congregational interests in that place and region. Another must be thrust in to attend to the Close Baptist interests, and another to attend to the Free-will Baptist interests. Next there must be two or three Methodist ministers to attend to the Episcopal interests and the Wesleyan Methodist interests, and then there must be the high church Episcopal interests, and the low church Episcopal interests; next, but not least, the New School interest, and the Old School interests, and among them all, they seem very generally to attend pretty thoroughly to the devil's interest. I mean that by this arrangement the devil's interest is really in the best way secured; not that they really intended any such thing; God forbid that I should make any such insinuation. They really mean, (as they profess) to secure the interests of their respective denominations. But in this way they most effectually hinder the success of the kingdom of Christ. In this way just those jealousies are kept up which grieve the Spirit, alienate the hearts of christians from each other, weaken the hands of the ministers, disgust the impenitent, and please the devil."

Ancient Testimony.

BROTHER HIMES:—I clip the following from an old book, published about two hundred years ago. It bears the title, "Christ's certain and sudden appearance to judgment."

Chapter xii, page 214. "The third thing promised is, to show that the Lord Jesus Christ will quickly appear; that is, 1. He will come within a short time. 2. He will come suddenly and unexpectedly, when he doth appear.

1. Christ will come quickly, that is, within a short time. Heb. x. 37. He that shall come, will come: there is the certainty of his coming. And yet a little while, he will come, and will not tarry: there is the speediness of his coming. The Lord is at hand.—Phil. iv. 5. The coming of the Lord draweth near.—Jam. v. 8. The Judge standeth at the door.—vs. 9. The end of all things is at hand.—1 Pet. iv. 7. Therefore the days are called the last days.—2 Tim. iii. 1. And upon us the ends of the world are come.—1 Cor. x. 11. We live in the end of the world, in the last days, in the old age thereof. The world, hath as it were, three ages; the youth, the middle age, the old age. The youth of the world was from the creation to the flood. The middle age from the flood to the first coming of Christ. The old age, from the first coming of Christ to the second coming. The old age, and the last days of the world, began in the apostles' time. Now many of them are spent, and we are

come not only to the declining years, but also to the decrepid age of the world; and if the Lord Jesus Christ was to come shortly in the days of the apostles, much more shortly will he come now, when so many years are passed since the Scriptures were wrote, and these things foretold. If any should doubt the certainty of Christ's appearance, because the Scripture speaks of the speediness thereof, as if Christ had been in those days presently to come, and yet above sixteen hundred years are passed since the promise was made, I answer, that the apostle Paul, who in the first epistle to the Thessalonians speaks of Christ's coming, as if it might be in his time. 1 Thess. iv. 16, 17, The Lord himself shall descend from heaven with a shout, &c., the dead in Christ shall rise first; then we which are alive and remain, shall be caught up in the clouds, &c. The same apostle tells the Thessalonians in his second epistle, ii. 3, That the day of the Lord should not come, till there should be a falling away, and the man of sin be revealed, &c. And vs. 7, That there was then a let to the revelation of the man of sin, which was the Heathen Roman Empire, which was not likely in heart, neither was removed till some hundred years after; and therefore it is evident, from that place, that the coming of the Lord was not to be till several ages after the writing of the Scriptures. This may be sufficient to give satisfaction concerning the length of time since the Scripture tells us that the Lord Jesus would quickly appear. If any profane mockers shall scoff at this answer and say, Where is the promise of his coming? do not all things remain as they were since the creation? do not the sun, moon and stars keep their constant course? and what likelihood of the darkening of the sun, falling of the stars, and the passing away of the heavens with a great noise? is not the earth established upon sure foundations? what likelihood of moving it, and burning it with the works that are upon it? and if Christ would have come so quickly, would not he have been here before now? I answer, 1. That the apostle Peter foretells, That in the last days such scoffers shall arise, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were, from the beginning of the creation. 2 Pet. iii. 3, 4. 2. That all things are not as they were from the creation; for the world, in the time of Noah, was drowned with the flood, Noah only excepted, and those that were with him in the ark. Surely there was a great transformation of things in that age, vs. 5, 6. 3. That by the same word of command, whereby the world was drowned with water, by the same word, the world that now is, shall be burned with fire at the day of judgment and perdition of the ungodly, v. 7. But sure I am the wicked will be many, and very secure at the day of Christ's appearance. Though the wicked be forewarned of this day, yet they do not believe this thing, than which nothing is more certain. The wicked which are mingled among God's people, think strange that they do not run with them into the same excess of riot. They look upon them as no better than fools and people beside themselves, when they see them deny themselves, slight the pleasures and profits and vanities of the world, and are so solicitous above all other things, to prepare an ark for the saving of their souls, to get an interest in Jesus Christ, typified by the ark, that under his shelter they may be defended from the storm of God's wrath, which shall beat upon the head of the wicked at the last day. The wicked do not expect Christ's coming, any more than the old world did the flood, in the days of Noah."

SAMUEL N. DAVIS.
Rutland, Mass., March 15, 1845.

LETTER FROM BRO. J. D. RICHARDS.

BRO. HIMES:—I wish to state to you, that in this place there has been none of those wild and extravagant proceedings among the Adventists, which have been known in some other parts of this state. I do not know or believe that any of the awful delusions practised by some, are in any way countenanced by the much despised "few" in this immediate vicinity.—But on the other hand I know that all such delusive notions are not fellowshiped by our little company in this town or Hallowell; we believe and know that it is a delusive *wile* of the enemy of all good; and hope that soon those who are ensnared in this delusion of the wicked one, will get their eyes open, and see that they are not right in their present course of conduct. We wish to be kind to all, and have much *charity* to believe that even some of the promulgators of these delusive and unholy practices are honest, but dreadfully deluded men. May the Lord bless all who are in the right way, and may others who are wrong be saved by the power of God. May every effort be made to pull them "out of the fire; parting even the garment spotted by the flesh." May we remember the words of James to us:—"Brethren, if any of you do err from the truth, and one convert him, let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." I remain as ever firm in the Advent faith, hoping, and "waiting" for the coming of the Lord.

J. S. RICHARDS.

Gardner Maine, April 24th, 1845.

LETTER FROM BROTHER A. A. SAWIN.

BROTHER HIMES:—I would say to the dear brethren scattered abroad, that I am still looking with confidence for a glory and kingdom, bearing as many and as real characteristics, as are declared by that word which constitutes the chart of our faith.

My trials of mind have been great; when I have seen the trials through which many dear brethren have passed and are now passing; and were the power to do, equal to the power to will, I would readily bear all their burdens, if a possibility was left of strengthening the things that remain that are ready to die.

Perfect subordination after defeat, diminishes the disasters consequent, beyond the powers of computation. But at such a time, the paroxysm into which the mind is thrown, disposes it to make a thousand trivial claims, and imagine that on some favorite one, all must be jeopardized.

Such is the constitution of mind, that at such a crisis, very few indeed, are qualified to rest issues of great moment on new investigations and conclusions. Disappointment disqualifies for accurate judgment in military and mercantile arrangements, and we see no reason why it should not have a similar effect in religious matters. A well known matter of fact, ripens into proverbial use! "a defeat to that general, is but another name for the total annihilation of his army."

Brethren, inquire then what is to be done in so important a crisis. The answer is obvious! "Hold fast that thou hast!" You have not time on which to rest! By nature's stern decree, its last "jot and tittle" has passed beyond our power of reasoning. It has gone, forever gone! The heavenly scenes of 1843 can live only in fond remembrance. That unity of faith and purity of love may not be here; our only resource consists in tracing back our faith in its meanderings to those great principles on which we concluded with the greatest certainty, while our minds were calm and unshattered by years of the severest mental and bodily effort, and dreadful anxiety for sinners, and severe great mortal disappointments.

These great leading truths we have! in them we cannot be disappointed. On these then let us rest in hope, burying ourselves soul and body far from the sting and disputes of disappointment in the word of God, and thus we can make a few more months of mortal toil seem short. The moral light in which we view the proclamation of time, we must leave to the decision of each individual. All must frankly admit the mistake.

But such a diversity of sentiments cannot meet in union. Not brethren in the union of worldly spirits. If all believed alike, what could prevent union? sinners or lost spirits might then unite. No virtue can consist in a union where disagreement is unknown. But where there are honest disagreements, worldliness will not unite, and nothing but the love of Christ can produce perfect union. This love is sufficient; a union perfect and controlling, can abide the greatest differences.

I can have but little confidence in any hasty conclusions. I have felt, almost beyond endurance, the past winter, the trials consequent on our position, and only expect to hold fast through the gale! But a brighter day is now opening upon my faith and hope. God cared for his cause. "He will avenge." I am now visiting friends in Mass., and expected to have returned ere this. I hope to be with the brethren in Vermont in a few days. I shall visit Canada West during the season. Duty seems to require me to labor with my hands a few months; and perhaps I shall tarry in Canada, if Providence thus determines.

Farewell brethren, love and peace go with you.
A. A. SAWIN.
Leominster, Mass., May 12th, 1845.

LETTER FROM OHIO.

DEAR BROTHER BLISS:—Indulging in the same blessed hope as yourself, I have thought (though having no personal acquaintance) that I would address to you a few lines, knowing that at this time of peculiar trial, a few lines from one of like precious faith, no matter how humble, would be encouraging. The coming of our blessed Lord to rescue his people, and to establish his kingdom upon the earth regenerated, has been a theme upon which I have for upwards of two years, delighted to dwell.

It has been a source of inexpressible joy to my soul when glancing over the evidence, upon which the hope of soon seeing the King in his beauty, has been, and still is predicated, that has encouraged me in my attempts to discharge my duty to my fellows in view of that event. Upon the introduction of the Jewish year 1843, I became fully satisfied in my own mind, from an examination of God's Word, that the doctrine of Christ's speedy coming as then proclaimed, was correct. I saw that those prophetic periods which extend to the end, dating them from the data which we supposed to be referred to in the Word, harmonised in their termination with 1843. This, in connection with the fulfilment of the prophecies connected with Christ's appearing, together with the signs of the times, rendered the matter certain to my mind, that with that year would wind up the destinies of earth, when "The ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads." But I was disappointed with you and many others; our bright and glowing hopes were not realized; we had yet to learn the full meaning of "Many shall be purified, and made white and tried."

I can truly say that when the last vestige of that time was gone, that I was for a short time floating about upon a sea of uncertainty; but when upon a re-examination of the basis of my former hopes, hope again revived, and I began to see that God had permitted the exact

termination of the periods to be involved in some little mystery, in order that we might be the more impressed with the necessity of keeping a daily and hourly watch. This conclusion I saw perfectly harmonised with the testimony of the New Testament on the same subject, being embodied as I conceive in the Savior's words. "Watch therefore, for ye know not what hour your Lord doth come. But know this, that if the good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be also ready; for in such an hour as ye think not, the Son of Man cometh." *Matth. xxiv. 42*—44. Again, "Take ye heed, watch and pray: for ye know not when the time is." *Mark xiii. 33*. These expressions, however, cannot be understood as implying that we cannot know anything about the time, because this would conflict with the declaration: "The wise shall understand." And again, "when ye shall see all these things, know that it (He) is near, even at the doors." But, giving each its proper bearing, the conclusion is, that we may know about the time, yet not the definite point. I saw clearly in retrospect the past that God had been in the movement, a divine energy had attended the proclamation of the Midnight Cry, by it the true people of God were cheered, and sinners made to tremble in view of impending judgment: God caused the warning to be faithfully given, so that when the Savior comes, he will be just when he condemns.

In the tarrying of the Lord we see the long suffering of God manifested unto the children of men; and surely we ought not to complain, but be willing to wait, and watch, and pray, relying upon Christ for that support necessary to keep our garments unspotted, till the blissful hour of redemption comes.

I have been much pleased with the unanimity of sentiment and feeling manifested by the brethren, composing the Albany and New York conferences, and with the course recommended by them. The doctrine of the Lord's speedy coming is undoubtedly a truth which especially belongs to this time, and as God has no where (at least to my knowledge) told us to desist from preaching it to both saint and sinner, until Jesus actually appears, the true ministers of Christ has no license to refrain from so doing, till freed from his labor by the command of him who sent him forth on the solemn mission; for, "Blessed is that servant, whom his Lord, when he cometh, shall find so doing." In my travels in connection with brother Maull, in this and adjoining states since the 10th day of the 7th month, I have found nearly the same interest manifested, as was manifested before that time, at least from the passing by of March. The view of the Bridegroom's having come, and the marriage already consummated, has not generally prevailed, except in those places where brethren of that belief have principally confined their labors; but whenever those views have not been specially advocated, this is not the case, interpreting the word according to the principle of interpretation before adopted, they have been unable to come to any other conclusion, than that the coming of the Bridegroom is his personal appearing, which must of necessity precede the marriage. There is one thing independent of plain testimony, proving the Bridegroom not yet come, which has strengthened me in that conclusion.

In conversation with brethren in different places where I have been, whose minds have not been biased either for or against that peculiar view, I have been told that it has only served to perplex and not to comfort them, yet they love the appearing of Christ, evincing their willingness to bear the reproach of the cross;

Now the question arises in my mind, that if the Bridegroom's already having come with the supposed truths deduced from the conclusion were scriptural, and if the momentous importance which those who believe them affirm, Why is the evidence which they adduce in support of them, so ambiguous and perplexing in its character as to destroy, rather than increase the peace of many of God's true people. Now if they were actually Bible truths, and of such importance, it appears to me, that they would have been revealed in plain and unequivocal language, as every other important truth is, so that every sincere heart, upon prayerful examination, would be able to see, and embrace them; but this is not the case.

In looking at the present state of our brethren, there never was a time when we stood more in need of all the graces of the spirit, particularly that of Charity. O that it was more evident in our every experience. It is that which expands the soul and enables us to grasp all in the arms of our love. If this love reigns within our soul, we shall not feel like condemning those who differ from us slightly in doctrine, but shall award to them that honesty of heart, that we wish them to award to us.

I much admire the general course pursued in the Herald, and bid you God speed: be faithful my dear brother in your labor of love; a few more conflicts and the warfare will be over, victory will be proclaimed on Israel's side, and you and I, if faithful, be privileged to swell the loud anthem of the redeemed; Glory be to God for the blessed prospect. Yours in the blessed hope.
JOHN Y. BUTT.

Germantown, Montgomery Co., Ohio.

LETTER FROM BROTHER S. EVERETT.

DEAR BROTHER BLISS.—I am happy to be reckoned among those who are looking for the coming of the Lord even in this time of temptation. I think I am strong in the Lord and in the power of his might. I have confidence in God that he will not forsake us. I trust that there are a few (I hope many) who like Caleb and Joshua, will see the good land and enter into rest. I regard this generation as having been warned for the judgment, and I think our work for the world at large is nearly done. Now is the time to strengthen the brethren, and to "keep the word in patience. It is but "a little while," and he that cometh will come, and will not tarry. I hope our brethren who have proclaimed the time of the advent with confidence, will not grow weary with waiting for the Lord. Let them not be "angry" like Jonah, but be patient unto the end.

I think we have all reason to "look well to ourselves that we lose not those things which we have wrought, but that we receive a full reward." The glorious hope is before us.—"The inheritance of the saints," "the new heavens and new earth," "the city of God," "the resurrection of the just," the vision of God and the Lamb, the innumerable company of angels, the church of the first born whose names are written in heaven to be presented faultless before the presence of his glory with exceeding joy. O my brethren, let us "count the sufferings of this present time not worthy to be compared with the glory which shall be revealed in us! and let us pray more and more earnestly, "come Lord Jesus, come quickly."

I rejoice that we are persecuted for righteousness sake. Hence, some are buffeted for their faults; let them take it patiently. I have no fellowship for the improprieties and extravagancies of some. I think they should be exposed. I wish they might be converted from the error of their ways. The Bible is the sure word of prophecy to be the light to our path till the day dawn, and the day star arise in our

hearts.—The Holy Ghost is our comforter till the return of our King. Let us ask and receive, that our joy may be full. I think we ought to lift up our heads and rejoice that our redemption draweth nigh. I do not regret that time has been preached, as long as the Bible give us definite numbers in answer to the anxious inquiry, "how long shall be the vision?" And I think our reckoning is nearly right. I dare not say "the Bridegroom has come," and "the door is shut." I hope the brethren will be cautious about such doubtful questions. I think we need much love and forbearance towards each other. Let us hold fast the plain teachings of the word of God, and not turn aside unto fables. I think brother Hale's articles on "the trials of our position," remarkably appropriate and scriptural. I hope they will be heeded by all the brethren. I have written more than I intended when I commenced. I am your brother in the blessed hope.

SAMUEL EVERETT.

North Leverett, April 21st, 1845.

Brother E. has probably seen that we have published the communication he refers to in another part of his letter.

Advent Herald & Reporter.

"THE LORD IS AT HAND."

BOSTON, JUNE 25, 1845.

Dr. Herschell, the Converted Jew.

This distinguished Converted Jew, from London, is now on a mission to this country, with the hope of interesting his "kindred after the flesh" in the way of Salvation through the crucified Savior. He says that his heart's desire and prayer to God for Israel is that they might be saved.

Learning that he was in this city the last Sabbath, (June 15) we had a desire to hear him, and learn all we could of the condition and prospects of the Jews. In the morning he preached in the pulpit of Mr. Kirk, who was lately an evangelist, and so celebrated in revivals. His text was Psalms cxli. 2, "Let my prayer be set forth before thee as incense; and the lifting up of my hands as the evening sacrifice."

He went into an explanation of the meaning and intent of the ceremonials of the Mosaic law. He said it was a mistaken idea some have, that under the Jewish dispensation their religion consisted alone of mere forms and ceremonies, and that with the gospel a spiritual service took its place. He said the fact was that those ceremonies were only designed to lead the soul to God; and that it was to the spiritual devotion of the soul that God ever looked: God never designed that man at any time should be satisfied with the blood of bulls and goats and the ashes of an heifer; and if any approached a Jew with such a view of the question, he would only undo what he designs to accomplish. He said the only reason for which the Jews fell, was a want of spiritual life.

He went into an explanation of the text, and showed from the law how those sacrifices were prepared. He said that God had called the different spices of which the incense was to be compounded, by name, see Exodus xxx. 24. The sceptic could see no reason in this; the proud of the world could gather no instruction from it: but it gave a definiteness to the sacrifice, an individuality, by which we might realize that God looks down from heaven and takes cognizance of each individual worshiper before him. The spices, he said, were all to be bruised. Why was this? Before they are bruised they emit but little fragrance: it is all shut up

within themselves. But as the process of bruising goes on, the grateful odor of the incense is emitted, diffusing an exhilarating influence all around.—Even so, said he, must our hearts be bruised and crushed before the Lord, that our prayers may ascend as acceptable incense from off his altar. It was also, he said, illustrative of the union of the church. Before the spices are broken, they are separate and distinct; there is no commingling of them together. But when they are all pulverized as a fine powder, they are easily commingled together, and become one incense. There is, he said, a great difference in the fragrantcy of the different spices, of which the incense is composed. Some are very fragrant; and others are much less so. But God required that each of the several spices he named should be commingled together; the more fragrant could not, to use a figure, say to the less, I have no need of thee. And thus among Christians, must the greater bear with the less: the strong must bear the infirmities of the weak. Then, said he, the incense must be burned. Live coals were brought from the sacrificial altar, to burn the incense. The sacrificial altar was placed at the door of the tabernacle; which signified that no entrance could be had without the atonement was first made. Even so can none enter the tabernacle where Christ has gone, only through the atonement of his blood.—The live coals were taken on a golden censer, denoting the purity of those from whom prayer and praise will ascend acceptably to God. The incense was also burned on a golden altar in the holy place—not in the holy of holies—filling the whole place with fragrant odor. The fire, he said, was an emblem of the love of Christ for sinners. The incense ascending in grateful perfume, denoted the prayers of the church ascending up to the God of heaven. As the incense came in immediate contact with the live coals upon the altar, so must the soul come in immediate contact with Christ. Nothing human must intervene. All that is human needs to be broken and crushed, that it may emit all the pure incense contained therein. And thus, said he, all the sects need bruising, to bring them heart to heart, and their souls to God.

"Let my prayer be set forth before thee as incense; and the lifting up of my hands as the evening sacrifice." What is the evening sacrifice? He said the Hebrew word rendered sacrifice is *mintha*, which is rendered meat-offering; but it more properly signifies *rest*. He said the meat-offering was made of fine flour mingled with oil. The flour was selected from the finest of the wheat; and the olives were bruised. They were not pressed, as they were to obtain the oil for other purposes; but they were bruised; and thus they were significantly typical of Christ, who was "wounded for our transgressions," and "bruised for our iniquities." He said this came home with peculiar force to his mind when he was in the garden of Gethsemane. The word rendered garden, denoted simply any enclosure; and Gethsemane denoted a place for pressing the oil from the olives. He said this garden, or enclosure is situated directly at the foot of the Mount of Olives, which, as in the days of our Savior, is thickly covered with olive-trees; and here they were pressed. Here also our Savior suffered in agony before his cruel death. The oil and flour is then mixed, again denoting the union of all true believers. And it is laid upon the lamb; then it rests upon and becomes one with the lamb. Even so must we rest upon Christ, the Lamb slain from the foundation of the world, and become one with him. Then the smoke of the sacrifice ascends to God, and is accepted of him. So may we see our own insufficiency, and our entire dependance on God, who is saying, "Come unto me all ye who are weary and heavy laden, and I will give you rest."

He then affectionately addressed those before him in the congregation, who had a form of godliness, without the power thereof. Said he, you are punctual at church, delight to meet with the worshipers of God, you say your prayers, are orthodox in the faith, abhor all false doctrine, put liberally into the contribution box, are respected of Christians, and your good deeds are blazoned abroad; but O how will you stand in the judgment? Will you then plead, how much you have contributed, have prayed, have been respected? "Depart ye cursed," will be your sentence. You can only hope in becoming of an humble and broken, and a contrite heart; and then shall your prayers ascend as incense to God; and the lifting up of your hands will be as the evening rest.

With a faithful exhortation to the unconverted, he dismissed the congregation.

In the afternoon he preached at the "Old South." He prefaced his remarks by stating the object of his coming to America. He had left his home at a pecuniary sacrifice, and came here out of love for his brethren. He said that multitudes are flocking from Russia and other countries to America; and it was essential that some effort should be made for them: for while he believed in the restoration of Israel, they could only be restored through Christ.

He discoursed from Isaiah vi. 8—13:

"Also I heard the voice of the Lord saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me. And he said, Go, and tell this people, hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert and be healed. Then said I, Lord, how long? And he answered, Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate; and the Lord have removed men far away, and there be a great forsaking in the midst of the land. But yet in it shall be a tenth, and it shall return, and shall be eaten: as a teil-tree, and as an oak whose substance is in them, when they cast their leaves: so the holy seed shall be the substance thereof."

He said that the prophet had a vision of "the Lord sitting" as Melchisedec upon his "throne, high and lifted up, and his train filled the temple." And there were "the seraphims," that cried one to another, saying,

"Holy, holy, holy, is the LORD of hosts:
The whole earth is full of his glory."

Impressed with the greatness of this vision, the prophet felt his own unworthiness; and, filled with awe, he exclaimed, "Woe is me! for I am undone; because I am a man of unclean lips: for mine eyes have seen the King, the LORD of hosts." But the prophet was not permitted to despair. One of the seraphims flew to him with a live coal from off the altar, laid it upon his mouth, and said, "Lo this hath touched thy lips; and thine iniquity is taken away, and thy sin purged." Then the prophet "heard the voice of the LORD, saying, Whom shall I send? and who will go for us?" The prophet's heart was so full of love for his brethren, that although he was ready a few moments before to despair, yet now he was ready to respond, "Here am I; send me." But O how awful was the message! It was to pronounce the doom of the whole nation. The Lord said,

"Go and tell this people,—
Hear ye indeed, but understand not;
And see ye indeed, but perceive not.
Make the heart of this people fat,
And make their ears heavy, and shut their eyes;
Lest they see with their eyes, and hear with their ears,
And understand with their heart, and convert and be healed!"

Such was the awful import of the message that he was commissioned to declare unto that people. And how full to the letter it has been accomplished!

But in what did their blindness consist? It was in nothing different from the blindness of every unsanctified heart. Let us go back to the days of our Savior; and why did they reject him? It was because he did not come to offer them just such a kingdom as they wanted. They wanted a Messiah who would benefit their present temporal state, who should relieve them from the cruel yoke of bondage, make their condition easy, and permit them to do as they pleased in the gratification of all their appetites. They wanted a religion, too, adapted to such a state; for as they knew that, unhappily, they were under the disagreeable necessity of dying, they wanted a reasonable prospect of happiness hereafter. Had Christ been such a Messiah, they would have hailed him with joy. And, such an one many would now acknowledge. But let us look into the temple, where Judas was consuming the unheard-of villainy of selling the Lord of glory to the guilty priests. Had the Savior sent them word, that he would make Judas Primate of all Judea, another of them a ruler, and so dispense favors to all; they would have flung to the four winds the thirty pieces of silver, and hailed him as their Messiah. But, as was predicted, they have remained a reproach, and a by-word to this day, on account of their apostasy.

He then dwelt upon the signs which cause him to believe that this blindness will soon terminate. He said that when the Lord commissioned Isaiah to utter their doom, the prophet enquired, "Lord, how long?" In answer to this interrogation the Lord replied,

"Until the cities be wasted without inhabitant,
And the houses without man, and the land be utterly desolate,
And the Lord have removed men far away,
And there be a great forsaking in the midst of the land."

Have these signs been seen? Have the cities there been wasted without inhabitant? He said that when he was in Palestine, he pitched his tent one night on the east of Jordan. At a little distance to the right, were the tents of Kedar, the descendants of Ishmael; of whom it was said, "his hand shall be against every man, and every man's hand against him." Before him was a city that looked somewhat in ruins. Soon the Arabs came to his tent, and he enquired of them how many inhabitants there were in that city? They replied that there were none. What, no inhabitants? No, not one. And true it was. Within the last few years the wars of the Pacha of Egypt have depopulated many of their cities. He said we had no idea of the desolation and distress that had been thus caused. The pestilence had also swept over them, and earthquakes. Tiberius had thereby been nearly destroyed. East of Jordan, he said, there were at least fifty cities, entirely without an inhabitant, utterly desolate. He said he went into the city before which he had pitched his tent; and he beheld only loneliness and desolation. There were houses all ready to be inhabited, but no inhabitants to occupy them. Truly the cities were wasted without inhabitant, and the houses without man.

The cities, said he, were not only to be thus desolate, but men were to be removed far away; and there was to be a great forsaking in the midst of the land. He said that this was also true to the letter. He had rode there, over those once thickly populated districts, for five or six hours without finding an inhabitant. Where a million of people might find subsistence, he says there are not now five thousand persons. The land he said was fertile; but not a man in all Judea can call an acre his own. They cultivate the land where they please. The Pacha of Egypt lately held dominion there; but by some freak, the British government had compelled that usurper to evacuate that country, and had restored it to Turkey, an older usurper.

But the sufferings of the inhabitants had not been alleviated; for while the former had chastened them with whips, the latter had with scorpions.

But, said he, there is another sign,

"But yet in it shall be a tenth, and it shall return and be eaten."

How do facts accord with this? He said the British government had caused inquiries to be made respecting the proportion of the land in that country that is being cultivated; and the report as it was returned was that "one tenth" of the country only is under cultivation; and thus it is recorded in the public documents of Great Britain.

These facts, he said, when he was in that country, seeing them with his own eyes, convinced him that the set time to favor Zion had now come.—Again he said,

"As a tree, and as an oak, whose substance is in them when they cast their leaves:
So the holy seed shall be the substance thereof."

He said that there are now a greater proportion of converted Jews, than there had been previously at any time since the days of Paul. It was again somewhat similar to what it was in his day. He said that in London alone there were 1400 Jews hopefully converted. And where ever there was a gospel minister among them, in every country in Europe, they had their little sanctuaries erected for the worship of the true God. Thus the "holy seed" has been preserved among them. There is still the remnant of pious Jews according to the election of grace, as in the days of Paul. Their substance is still in them. But he said there were two things to be considered in reference to the Jews. There is, first, the remnant of the Jews, who in all ages have been of the true faith; to whom is to be added the believing Gentiles, out of every nation and kindred and tongue and people. And, second, the remaining Jews, to be restored, must be prepared by teachings, to look on him whom they pierced, by the preaching of the gospel every where. He appealed to Gentiles to regard with compassion the Jews. Said he, who was it that were willing to risk perils by water, and perils by land, as well as among false brethren for your sakes? They were Jews. And said he, consider the sacrifices a Jew has to make, to become a Christian. In nine cases out of ten, he has to forsake friends, and houses and lands. Why, said he, suppose you had to undergo such a test as that! what a thinning it would make in your churches!

He gave it as his opinion that the Jews would be restored to Palestine; but he gave no indications of their going that way now; on the contrary, they were coming to this country. He read some of the Old Testament prophecies in support of his opinion; but did not compare them with the inspired exposition of those texts in the New. He showed that the Jews would not be miraculously converted; and did not intimate that they would possess any privileges above pious Gentiles. His views of the millennium, we should judge, were similar to those of Daniel Whitby; but he did not speak to that point. We felt very much edified with his discourses, as he explained to our satisfaction the last verse of the 6th chapter of Isaiah—the tenth that should remain. He seemed animated with a spirit of deep and fervent piety, and every sentence he uttered seemed to be breathed forth with a desire like that of Paul, for his kindred after the flesh if that by any means he might save some of them.—He had a little impediment in pronunciation; and yet the sweet toned modulations of his voice fell upon the ear with a musical accent.

To see a son of our father Abraham plead for his poor countrymen, must have touched many hearts; and we could but despise the more, that cold and heartless system of Judaism, that teaches their restoration before their conversion, and their con-

version by miraculous means, so that its advocates may fold their hands and wait the event. We could but think that if any such were present they would feel rebuked for their inactivity in reference to the present spiritual wants of the Jews.

When he addressed the throne of grace and prayed with deep toned fervor in his own peculiar accent, we almost felt carried back to the days of the prophets, when they prayed the God of Sabaoth to spare his people.

On Sabbath evening he preached to a crowded audience in the Park street church. We were unable to get a seat, so that our facilities for taking any notes were even less than they were during the day. For a sketch of his remarks, we have, therefore, to depend principally upon the note book of our memory.

He took for his text, Romans xv. 8, "Now I say unto you that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers."

He said he would first examine the nature and character of the promises made unto the fathers, which were based upon the promise God gave to our father Abraham, as recorded in the 12th chapter of Genesis. There we read that God led Abraham out from Ur of the Chaldees, from his kindred, and from his father's house, and promised to make of him a great nation, to bless him and make his name great, to bless those that blessed him, and curse those that cursed him, and to bless all the families of the earth in him. This he said was merely a promise. In the 15th chapter, he said, this was repeated; and here it took the form of a covenant. Abraham was solicitous to know respecting his seed and heir, in which he doubtless had reference to the seed of the woman that should bruise the serpent's head; for without respect to this, his faith would be meaningless. He must have seen, that till sin and the curse, under which all were, should be removed, that man could not be happy. And he was looking for the promised seed to spring from his descendants, as the foundation of his faith. The covenant which God made with him, whereby he was made to know that he should inherit that land, was ratified by the dividing of various sacrificial offerings. And Abraham stood in the midst; the place whereon he stood being sprinkled all over with the blood of atonement.—Then an horror of great darkness fell upon Abraham, by which God made known to him the sore trials and afflictions through which his children should pass before the consummation of that promise. Then was exhibited to him a smoking furnace, emblematical of the furnace of affliction in which God would try his people. And "in that same day the Lord made a covenant with Abraham, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river Euphrates." And Abraham believed God, and it was accounted to him for righteousness. In the 17th chapter he said it was repeated, and the rite of circumcision enjoined. He remarked that he was obliged to pass over many of the texts in connection with the subject, for want of time. But these promises and covenant were entirely unconditional: they were connected with no condition whatever.

He next enquired how far the coming of the children of Israel out of Egypt to Canaan, was a fulfilment of this covenant? He said the Sinai covenant was entirely distinct from the Abrahamic covenant; and was purely conditional. The Sinai covenant gave them the inheritance of the land only upon the condition that they kept the entire law. But as the law was given 430 years after the promise, it could not disannul to make the promise of none effect. And thus the apostle argues that the law was given after the promise, because of transgressions, till the Seed should come for whom

the promise was made. And it was designed to show how exceeding sinful and odious sin is.

Did then, he asked, the bringing in of Israel into the land of promise fulfil the covenant with Abraham? He would answer, No. In the very commencement of the book of Judges, he said, we find that on account of their breach of the Mosaic law, and because they had not obeyed the voice of God, God declared unto them that he would not drive out from before them all the inhabitants of the land; but they were left to be as thorns in their sides. Thus they were told that they could not have full possession of the land. And thus they had fightings continually; even all the time of David, was a period of fighting and sore trials.—Solomon's time was more glorious, and his dominion was more extended; but it was only of forty years duration. And before his death, even, judgment was pronounced against that nation; and thus there was no hope that that nation could procure the blessings promised to Abraham.

It therefore became necessary that they should have a Messiah, who should be a minister of the circumcision of the truth of God, to confirm the promises made unto the fathers. No man could restore those blessings. No created being would be sufficient to make a sacrifice that would atone for their sins. Such could not atone for themselves. Angels would not be sufficient for the sacrifice. It was needful that this work should be performed by some Being, who could say, "I will perform their deliverance." Such a Being must be equal to God, and he with him. And such was the LORD JESUS CHRIST, the Savior of sinners. He bore our sins, and carried our sorrow, and by his stripes alone can we be healed. The sins of all men were laid upon him, and the sorrows of all hearts, all our groans and sighs, were poured into his bosom; so that whosoever believeth in him may not perish but have everlasting life. Thus has Christ become the minister of circumcision confirming the promises made to the fathers. For our sakes he became a man of sorrows and acquainted with grief, identified himself with all our woes, was perfectly holy, and paid the debt of a fallen world, so that God may be just and the justifier of every one that believeth in him. Thus, he said, the covenant with Abraham was only typical of the covenant made in Christ. In Christ the promises are yea and amen to all that believe.

He then went into an examination of the question whether the Jews by faith in Christ would not be restored to their own land. He said that Moses predicted, Deut. xxix. 24, 25, that the time would come, after they should be carried into captivity, when all nations should say, "Wherefore hath the Lord done thus unto this land? what meaneth the heat of this great anger? Then shall men say, Because they have forsaken the covenant of the Lord God of their fathers, which he made with them when he brought them out of the land of Egypt." But, said he, when they are restored they will have no respect to the Sinai covenant, as Jeremiah says, iii. 16, 17, "And it shall come to pass, when ye be multiplied and increased in the land, in those days, saith the Lord, they shall say no more, The ark of the covenant of the Lord; neither shall it come to mind; neither shall they remember it; neither shall they visit it; neither shall that be done any more. At that time they shall call Jerusalem the throne of the Lord; and all nations shall be gathered unto it, to the name of the Lord, to Jerusalem: neither shall they walk any more after the imagination of their evil heart."

He then showed that the Sinai covenant was to be no more in force, and that they were to be only under the Abrahamic covenant, confirmed in Christ.

In support of this, he quoted Jer. xxxi. 31, and onward;—"Behold the days come, saith the Lord, that I will make a new covenant with the house of Israel and with the house of Judah: not according to the covenant that I made with their fathers, in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord: but this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and will write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more."

Then to denote the certainty of this covenant, he read verses 35—37, "Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; The Lord of hosts is his name: if those ordinances depart from before me, saith the Lord, then the seed of Israel also shall cease from being a nation before me for ever. Thus saith the Lord; if heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel, for all that they have done, saith the Lord."

He then referred to the valley of dry bones in Ezekiel's vision, and thought as there was a shaking among them; so that this same shaking was now going on among the Jews, and that they would soon be covered with flesh and sinews.

(This view of it, however, disregards the explanation which God gave of the vision, that it denoted the opening of the graves and the bringing of the whole house of Israel out of their graves. He also seemed to overlook the fact that when this restoration takes place, it is to be an eternal possession. At that time Israel will dwell in their land for ever; and David is to be their Prince for ever. And God declares that the covenant he makes with them is to be an everlasting covenant; and the sanctuary of God is to be in the midst of them for ever more. As it is to be an eternal restoration, it cannot be consummated till the resurrection of the dead, and the regeneration of the earth. This view is also strengthened by the fact that the sanctuary is not with men until we enter the new earth see Rev. xxi.)

He then went on to show that the Jews can only stand by faith,—as were the remnant in Paul's day, who according to the election of grace, to show that God had not cast away his people, were selected as instruments mighty, through God, to the pulling down of the strong holds of sin. He went into an account of how the Gospel was preached to the Gentiles, saying, that when Barnabas went to Antioch, and saw that the grace of God had fallen on the Gentiles, as on the Jews, he "was glad." So he said, Gentiles should be to hear of the grace of God among the Jews. He said he had endeavored to present the true foundation of Israel's restoration,—faith in the Lord Jesus Christ. He quoted Jer. xxx. 7, "Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble, but he shall be saved out of it,"—as proof of their restoration. He also quoted Zech. xii. 10, where the Lord who "stretcheth forth the heavens, and layeth the foundation of the earth," says, "I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplication: and they shall look upon me whom they have pierced," &c.

(We wished to suggest to him that in John xix. 37, this passage is quoted as being fulfilled at Christ's first advent, when speaking of the things which were to be done to fulfil the Scriptures, we read, "And again another Scripture saith, They shall look on him whom they have pierced." It cannot, therefore, refer to the future. He, however, said that the Jews could only be saved, as they became one in Christ.)

Another text he quoted was Jer. xxxi. 10, "Hear the word of the Lord, O ye nations, and declare it in the isles afar off, and say, He that scattereth Israel will gather him, and keep him as a shepherd doth his sheep." And again, Isa. lxii. 1—3, "For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the Lord shall name. Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God." Also, Isa. xlix. 16, "Behold I have graven thee upon the palms of my hands; thy walls are continually before me." And farther, Isa. lxii. 6, 7, "I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night: ye that make mention of the Lord, keep not silence, and give him no rest, till he establish, and till he make Jerusalem a praise in the earth."

He said such was the prayer he wanted to hear; and not the prayer that is sometimes offered up by the church, that God will have mercy upon "all Jews, Turks, heretics, and infidels." Said he, Christianity was given to you Gentiles, to provoke the Jews to jealousy. But he would leave it to the audience to decide whether the kind of religion the Jews had seen among the Gentiles, would naturally have much of a tendency to make them jealous for God. With an earnest appeal to his hearers, and a disclaimer that the society for which he labored had any thing to do with the restoration of the Jews, and was only seeking their conversion, he dismissed the meeting.

We have thus endeavored to give, as nearly as we can recall them, the substance of his remarks during the day and evening. The deepest feeling and sincerity was discernable in all his words. We were happy to agree with him in much that he said; and believe as fully as he can, the certainty and the nearness of the restoration of the seed of Abraham. We also agree fully with him that the Sinai covenant is abolished, that those who are restored will go back in accordance with the promise to Abraham, and that they can only go back through faith in Christ, of whom Moses and the prophet did write; but we are unable to discern that in Christ there is any difference between the believing Jew, and the believing Gentile. The apostle makes all this plain when he declares, Gal. iii. 16, 28, 29, that "To Abraham and his seed were the promises made: He saith not, And to seeds, as of many; but as of one, And to thy seed which is Christ." He then shows that among those who have put on Christ, "There is neither Jew nor Greek, there is neither male nor female: for ye are all ONE in Christ Jesus. And if ye are Christ's, then are ye Abraham's seed, and heirs according to the promise." Thus, as all who are Christ's are heirs, comprised in the seed to whom the promise was made, it can only be fulfilled in the resurrection of all the pious dead, the changing of all the pious living, and the gathering together of all who have put on Christ into the regenerated earth, where David will be their prince for ever, and where the sanctuary of God and the New Jerusalem shall be with men. May God hasten the glorious day.

We have devoted thus much room to Dr. Her-schell's remarks, because we judged that the most of our readers would like to hear what would be said by a son of Abraham, converted to Christ, from across the mighty ocean, in behalf of his own brethren. As far as his efforts are directed for the conversion of the Jews, we would sympathize with him; and hope that he may be the means of saving "some of them." The salvation of souls should be the ardent desire of all who hope themselves to be saved; for only by faith and repentance, can Jew or Gentile become a partaker in the fulfillment of the promises made to our father Abraham.

So shall it be in the Last Days.

"The present state of piety, in many of our churches, is lamentable. Pure and undefiled religion in the sight of God, seems to have given way to a spirit of worldliness and self-importance. The precepts of Christ seem to have been superceded by the opinions and whims of men. The word of Truth seems to have lost its power. Have the ministers of Jesus contributed to bring about the existing indifference to religion, which characterizes the large mass of church members? Many of them, we fear, have. Some unwillingly; others negatively, by failing to set a proper example to their flocks, and by not declaring the "whole counsel of God."

But church members are not doing their duty. Why so few at her solemn feasts of prayer? Why are the gates of Zion desolate? Why so few sinners repenting of sin and obeying the gospel?—Alas! brethren, the love of many has waxed cold; the cheering prospects ahead to the faithful have become dim in your sight."—*Religious Herald*.

Thus saith the Lord, "Because I have called and ye refused, I have stretched out my hand and no man regarded; but ye have set at nought my counsel and would none of my reproof; I will also laugh at your calamity, I will mock when your fear cometh, when your fear cometh as desolation, and your destructions cometh as a whirlwind, when distress and anguish cometh upon you. Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me; for that they hated knowledge and did not choose the fear of the Lord: they would none of my counsel: they despised all my reproof. Therefore shall they eat of the fruit of their own way and be filled with their own devices."—Prov. i. 24–31.

Post Masters will only be allowed to frank letters containing monies in payment for subscriptions till the 1st July. We hope all who are indebted to this establishment will make immediate remittance, and thus save themselves and us the expense of postage.

NOTICE.—According to request, Bro. I. R. Gates may be expected at Sturbridge, Friday, July 4th; and Bro. Bliss, on the Sabbath following.

Union and action of the Gospel Army.

DEAR BRETHREN OF THE "HERALD."—Let God be praised, that he has not left his children in the dark, or to their own wisdom to find out and establish means of doing good, but has ordained and pointed them out in his holy word, as plainly as he has the end or ends we are bound to pursue. Moses was to make every thing according to the pattern showed him on the mount. And it appears plain to me, that the declaration of sentiments, drawn up at the "Mutual Conference of Adventists at Albany, contain an honest, clear, and full avowal of the principles of the gospel, agreeably to "THE pattern" and evident import of the Bible; and should be adopted by every Adventist, not only as an expression of the nature, of the objects, the principles and the spirit of christian union, but also as a standard, raised from God's word, around

which to rally, not distinguished by the sign of the bloody eagle, but a harmless dove, carrying the olive branch of peace and good will to men. And now and forever, let the motto upon this standard be "Our hope is in God." And may no soldier attempt to gain admission into the gospel army, but such as are ready to enlist during the war. Let no regard comparatively be had to its numbers, but only to its principles, its rules of action and its holy features, even though it should be no larger at first than that of Gideon, or Jonathan and his armor bearer. And let every soldier quickly be furnished with the whole armor of God; in particular with the "girdle of truth," on which should be inscribed these Bible maxims—Let every man speak truth with his neighbor." I have no greater joy than to hear that my children walk in the truth." "Sanctify them through thy truth, thy word is truth." Again, let each christian soldier be furnished with "the breast-plate of righteousness," on which might well be engraved "Be ye perfect as your Father in heaven is perfect." "All things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets." "Thou shalt love thy neighbor as thyself." "We cannot but speak the things which we have seen and heard." In the next place we must be "Shod with the preparation of the gospel of peace." On the shoes, which denote the foundation work, should be inscribed, "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." "Stand fast in one spirit, with one mind, striving together for the faith of the gospel." "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." "Jesus Christ the chief corner stone." Especially should each of us be furnished with "the shield of faith, to quench all the fiery darts of the wicked." And upon this shield let us get engraved the following—"Pray without ceasing." "Resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also." "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you." "Recompense no man evil for evil." "Avenge not yourselves but rather give place unto wrath." "If thine enemy hunger, feed him; if he thirst, give him drink." "Be not overcome with evil but overcome evil with good." Then should we get upon our heads, "the helmet of salvation," upon which must be engraven in letters of gold, and set in pictures of silver, the following items of prudential policy in action. "The wisdom which is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy." "It is better to trust in the Lord than to put confidence in princes." Trust in the Lord and do good; so shalt thou dwell in the land, and verily thou shalt be fed." "Fret not thyself in any wise to do evil. For evil doers shall be cut off, but the meek shall inherit the earth." In addition to this defensive armor, we must have "the sword of the spirit" on which should be written "fight the good fight of faith"—Striving together for the faith of the gospel, and in nothing terrified by your adversaries." "Earnestly contend for the faith once delivered to the saints." "Resist the devil, and he will flee from you." "They compassed me about like bees, but in the name of the Lord I will destroy them."—"He that findeth his life shall lose it, and he that loseth his life for my sake shall find it." "Whosoever he be of

you that forsaketh not all that he hath, he cannot be my disciple." After we have made sure of our arms and are enlisted under the banner, whose motto is above described, we are then prepared, through grace, to be "laborers together with God," to the end of the war, if we keep our "armor bright" and always buckled on. Let it be understood, that the wholesome discipline of the army must be maintained at all times, as being absolutely indispensable, and that if any temporisers have enlisted, they must immediately repent and reform, or be separated from the fellowship of the body, and no one be retained in the ranks, who is dissatisfied with any part of "the armor of God." Then let this army go forth under the captain of their salvation, keeping in view the nature, the objects, the principles, and the spirit of the union, and boldly attack the leading obstacles to their enterprise. Let them expose, resist, and denounce these obstacles according to the Bible, applying the epithets, the warnings, and the threatenings of God faithfully. Let them describe the devices of Satan, and properly warn against his destructive influence. Let them apply the sword of the spirit to the selfishness, the bigotry, and the sectarian prejudice of professed christians, exposing those sins in all their guilt and shame, and administer the proper reproof and warning. Let them wage an uncompromising war against aristocratical and unscriptural forms, and systems of church government, exposing their true nature, effects and consequences. Let them fearlessly expose and sharply rebuke avaricious and ambitious sectarians, whether in the pulpit, or the editorial or theological chair. Let them boldly encounter the bulls of Bashan, which issue from ambitious and corrupt ecclesiastical associations, courts and combinations, and lay the lifeless at their feet. Let them not fear the days of war, which are let loose upon them by the political or clerical tyrants, but encounter them with the sword of the spirit, avoiding even the appearance of carnal weapons, until they are silenced and defeated. If any Christian soldier in thus doing should loose his life, great would be his reward in heaven, while several, if time roll on, would immediately enlist to take his place; for the blood of "the martyrs has been the seed of the church." Let this army carry the war into the enemy's camp, and boldly attack every corrupt church and institution which is a real obstacle to the salvation of souls, whether the institution is professedly moral, charitable, literary, political or religious. It will not do for Christian soldiers to rest in indolence until they are attacked or secretly surprised. Though the enemy may roar and rage, when openly and boldly attacked in his strong holds, every effort he makes, however much it may frighten the timid, will expose his weakness, and weaken his strength and influence. Satan is the greatest coward in creation when attacked in his own camp, and compelled to fight in the open field against the sword of the Spirit. When so resisted he will instantly flee in confusion. The truth is, Christians have generally lost their primitive skill in fighting the god of this world and his followers, and vainly imagine they must be allured, and bribed to relinquish their design, when all such policy encourages them. God give us wisdom to direct, the little time we may occupy here, and grace and skill to labor for the perishing, and to keep ourselves constantly prepared and watching for the coming of Jesus.

G. W. C.

Landaff, June 1845.

To do good, and to communicate forget not: for with such sacrifices God is well pleased.

Popery.

How the Romanists treat Converts from Popery in Ireland.—A mirror for some of the Anti-Millerites.

The following is an extract from a letter of a respectable individual:—"I have had an opportunity of seeing some of the converts from Popery. You can have no idea how persecuted they are by both priest and people; one man told me that for five weeks after his going to church his brother had orders from the priest not to speak to him, although they were living together; and at the end of the five week, by much entreaty, the priest gave him leave to speak, provided there was not to be a word about religion. The poor convert had a pig to sell, to pay for potato ground, and the priest sent him word he would go himself to T. to prevent his selling the pig. The poor man thought the wisest plan was to kill the pig and sell it as pork, coming on Christmas, to his neighbors; the priest cursed the dead pig and the owner most vehemently, and prayed that whoever bought or eat any of it might be sick with fever and cholera, and no one would dare buy a bit of it. The people are all afraid to learn Irish in this immediate neighborhood; but the converts are standing their ground, although the priest is doing his utmost to drive them away. It is a great matter their remaining, by so doing the people will see that the priest's curse can do no harm."

ANECDOTE.—The witty Earl of Rochester happened to be in company with King Charles II., his Queen, Chaplain, and some of his ministers of state.—After they had been discoursing on public business, the king, of a sudden exclaimed—Come, let us unbend our thoughts from the cares of state, and give us a generous glass of wine which cheereth, as the scripture saith, *both God and man*. The queen hearing this, modestly said she thought there could be no such text in the scripture, and that the idea seemed to her to be little less than blasphemy. The king replied, that he was not prepared to turn to chapter and verse; but he was pretty sure, he had met with it some where in his scripture reading. The chaplain was appealed to, and he was of the same opinion with the queen. Rochester suspecting the king to be right, and being no friend of the chaplain, slipped out of the room, to inquire among the servants, if any of them were conversant with the Bible. They named David, the Scotch cook, who always carried a Bible about him; and David being called, recollected both the text, and where to find it. Rochester ordered him to be in waiting, and returned to the king. This text was still the topic of conversation; and Rochester moved to call in David, who, he said, he found was well acquainted with the scriptures. David appeared, and being asked the question, produced his Bible and read the text, (Judges ix. 13.) The king smiled, the queen asked pardon, and the chaplain blushed. Rochester now asked the doctor if he could interpret the text, since it was produced; but he was mute. He, therefore, requested David to interpret it, who immediately replied, "How much wine cheereth man your lordship knows; and to show you how it cheereth God, I beg leave to remind you, that under the Old Testament Dispensation, there were meat offerings, and drink offerings. The latter consisted of wine, which was typical of the blood of the Mediator; which, by a metaphor, was said to cheer God, as he was well pleased in the way of salvation that he had appointed; whereby his justice was satisfied, his law fulfilled, his mercy reigned, his grace triumphed, all the divine perfections harmonized, the sinner was saved, and God in Christ glorified."

The king was agreeably surprised at this unexpected sensible exposition. Rochester applauded; and after some sarcastic reflections upon the chaplain, very gravely moved, that his majesty would be pleased to make the chaplain his cook, and the cook his chaplain.

PRECEPTS TO PREACHERS.—The celebrated Garrick, having been requested by Dr. Stonehouse to favor him with his opinion as to how a sermon ought to be delivered, the English Roscius sent him the following judicious answer:—

"*My Dear Pupil.*—You know how you would feel and speak in a parlor, concerning a friend who was in imminent danger of life, and with what energetic pathos of diction and countenance you would enforce the observance of that which you really thought would be for his preservation. You could not think of playing the orator, of studying your emphasis, cadences, and gestures; you would be yourself; and the interesting nature of the subject impressing your heart, would furnish you with the most natural tone of voice, the most proper language, and the most engaging features, and the most suitable and graceful gestures. What you would be in the parlor, be in the pulpit; and you will not fail to please, to affect, and to profit."

THE DISTURBANCE IN SWITZERLAND.—Much has been said about the late disturbances in Switzerland, in connection with the Jesuits.—The Rev. Dr. Cæsar Malan, a distinguished Protestant clergyman of Geneva, has written a letter, which was published in the Edinburgh Witness, ascribing the whole difficulty to Socialism. He says:—

"One might have supposed that zeal for Protestantism was in reality the cause of the dispute; and that, as soon as the Jesuits were expelled, good order would be restored. Socialism, however, is concealed under this appearance, and none care less, either about the Jesuits or the Reformation, than the author of this movement. The Bible, disregarded by the majority of them, has been made the subject of mockery by the rest; and the Jesuits are so far from being the cause of the present outbreak, on the ground of their being supporters of popery, that, on the contrary, the popular movement is chiefly directed against those Protestants who are most opposed to popery."

He says the object is wholly revolutionary, and that the *Momiers* (spiritual believers) are more the objects of hatred than even the Jesuits. It is "not the Catholics who desire to carry out these measures against Protestants, but individuals, calling themselves Protestants, rise against the Christians, against all who profess to be subject to the Bible, and to love Christ and his church." It is "in one sense, indeed, a religious contest, for it is infidelity which desires to banish the knowledge of God, and is prepared to carry on a bloody contest, if it were necessary, for the abolition of all vital religion."

If this is correct, it is certainly very different from the prevailing impression here.—*Morning Chronicle.*

Notice of Meetings.

The Conference in Hardwich, Mass., is appointed for Thursday, June 26th.—See Herald, June 11.

The Conference at Sugar Hill, N. H. is appointed for July 4th.—See Herald, June 11.

NOTICE.—The brethren in Providence, R. I. have appointed a Conference at the Green street Chapel, to commence on July 4th.

New Place of Worship.

BRO. BLISS.—We wish to inform the brethren that we have opened a new and convenient Tabernacle in this place, just built by Bro. S. CURRIER on his own ground and at his own expense, where we intend in future to worship. Last Sabbath the place was dedicated by our Bro. Stoddard. His discourses were blessed to the conviction of some who never before met with us, and like most of the people here, knew nothing about the Advent faith. The Lord's Supper was administered, and over fifty commemorated the sufferings of Christ by communing. We are all united, and stand on the original faith. As we have no pastor over us, and no preaching, except occasionally, and as this large place has never been awakened, nor scarcely visited with the "cry," consequently many will come out to hear the word who are totally ignorant of our faith. The laboring brethren, (who are in good standing) will see the necessity of our being supplied with preaching, and think the brethren here feel able to administer in temporal things, to those who will administer in spiritual things. Cannot Bro. Miller or Bro. Himes stop occasionally, as they often pass through the place. Our Tabernacle is situated in Spring street, about three-quarters of a mile south-east of the Depot, in rather a central place. There are many here who are candid and want to hear the truth.

(E. DAVIS,
In behalf of the brethren, { Wm. MORSE.
H. HEATH.

Springfield, Mass, June 18th, 1845.

Valuable Works for sale.

The Shield, Vol. 1, bound, 440 pps.	\$1.50
No. 3 of the Shield.—Review of Bush,	37
No. 1 and 2 also on hand,	37
The Millennium Harp,	50
Cruden's Condensed Concordance, in boards	1.00
in sheep,	1.50
in cloth,	2.00
sheep extra,	2.25
Whitehead's Life of Wesley, two vols. in one	
of nearly 600 large pages, with correct portraits of Rev. John and Charles Wesley.	1.00
Questions on the Book of Daniel,	12
Bibles, etc., etc.	

Letters and Receipts to June 21.

C White \$1 pd to end v 10; G Thereman \$1 pd to end v 9; R B Anthony \$1 pd to end v 7; W Woodbury \$1 pd to end v 9; L Chase \$2 pd to end v 8; M L Priest 50c pd to 203 in v 9, 50c still due; S Procter \$1 pd to end v 8; J W Shepherd \$5 pd to end v 9; S N Auld \$5 pd to end v 9; C Hapish \$1 pd to 204 in v 9; J Lord \$1 25c pd to end v 9; W Cozzens \$2 pd to end v 9; Mrs S Mann \$1 pd to end v 10; Mrs M Beekley \$1 pd to 246 in v 10; W T Bird \$1 pd to end v 8, 75c still due; Wm Plaisted Jr \$4 75c pd to 215 in v 9; J Richards \$2 pd to end v 7, two copies; A Town \$1 pd to end v 10; N Woodman \$1 pd to 191 in v 8; J B Foster \$1 pd to 241 in v 9; J Moody \$1 pd to 241 in v 9; E Wallace \$1 pd to 238 in v 10; L Jocelyn \$1 pd to 216 in v 9; D Green \$1 pd to 238 in v 10, will send Sabbath School paper when out; H Parcher \$1 pd to 219 in v 9; F Smith \$1 pd to 219 in v 9; L Atkins \$1 pd to 219 in v 9; E Parker \$3 pd to end v 10, three copies; N Walker \$1 pd to end v 9; N B Perry \$1 pd to middle v 10; H Howard \$2 pd to middle v 9; W Kelley \$2 pd to end v 10; C Chase \$2 pd to end v 10; C P Calkins \$1 pd to 211 in v 9; D Hall \$2 pd to 236 in v 10; W Cozzens \$2 pd to end v 9; C Littlefield \$2 75c pd to 214 in v 9; E Dickey \$1 pd to 237 in v 10; I Brooks \$2 pd to end v 9; E F Roberts \$1 pd to 215 in v 9; J K Delano \$3 pd to middle v 9; D Goodnough \$1 pd to middle v 9; L Blakeslee \$1 pd to end v 7; M S Wicker \$1 pd to 215 in v 9; D Andrews \$2 pd to middle v 10; O Grinnel \$1 pd to end v 9; H Simmons \$1 pd to end v 9; P W Peirce \$1 pd to end v 9.

John Y Batt; J L Towner \$3, \$2 pd Her to 214 in v 9, how shall "Bush on the Resurrection" be sent? It is a bound book and cannot go by mail. Review of Bush is a pamphlet, and can be sent by mail. Pm Wakefield N.H.; pm Liberty Me; pm Lemington Me; pm Derry N.H.; H N Drake; E B Caverly; pm Dead River Me; pm Moose Meadow Ct; C R Griggs, books sent as ordered; E S Blakesley; J S White \$2; M M George; H Heath; E Sproul \$3; C D Hampton \$2; O R Fassett, books sent.

THE ADVENT HERALD,

AND SIGNS OF THE TIMES REPORTER.

BEHOLD! THE BRIDEGROOM COMETH!! GO YE OUT TO MEET HIM!!!

VOL. IX. NO. 21.

Boston, Wednesday, July 2, 1845.

WHOLE NO. 217.

THE ADVENT HERALD

IS PUBLISHED EVERY WEDNESDAY BY

J. V. HIMES,

AT NO. 14 DEVONSHIRE STREET, BOSTON.

J. V. Himes, S. Bliss, & A. Hale, Editors.

TERMS.—One Dollar per Volume, of 26 Numbers. Five Dollars for 6 Copies, Ten Dollars for 13 Copies.

All communications for the *Advent Herald*, or orders for Books or remittances, should be directed to "J. V. Himes, Boston, Mass.," post paid.

Subscribers' names with the State and Post Office should be distinctly given when money is forwarded. Where the Post Office is not given, we are liable to misdirect the paper, or credit to the wrong person, as there are often several of the same name, or several Post Offices in the same town.

DOW & JACKSON, PRINTERS.

THE "MAN OF SIN."

Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition.—2 Thess. ii. 3.

O Lord! in patience let thy saints
Possess their souls in peace;
And when the wearied spirit faints,
O Lord, their faith increase!

Amidst deceits, and wiles, and lures,
Let them unshaken stand;
Because Thy word of Truth assures
Christ's day is nigh at hand.

The "Man of Sin" hath been revealed,
And many fallen away,
Who made the saints of Jesus yield
To his Satanic sway.

The fairest shrines of Christendom
Have long polluted lain;
And still the grasp of Papal Rome
Extends a lengthened chain.

The "mystery of iniquity"
Doth work already;—lo!
The demon Infidelity
Stalks through the nations row.

The "wicked one" is now gone forth
In power with Satan's lies,
Deluding the ungodly earth
With hellish heresies.

Yet him the brightness of the Lord
Shall plunge in sudden gloom;
And when Christ comes, His Spirit's word
Shall with a breath consume.

But firm in faith thine own elect,
O Christ, in Thee confide!
Thou, who didst choose them, wilt protect,
Whatever may befall!

LET NO HEATHEN READ THIS.—During the year 1844, the nations distinguished by the name of *Christians*, expended more in preparing to cut each other's throats, than has been appropriated to the preaching of the Gospel to the Pagan world since Jesus Christ expired on the Cross! How well have they obeyed the last injunction of the Savior, as binding on them as on any of his professed disciples, "Go ye out into all the world and preach the Gospel to every creature"!—[Boston Recorder.

LETTER FROM MR. MILLER.

DEAR BROTHER HIMES:—In my late visit to your city of Boston, some of my friends directed my attention to a paragraph either in the "Investigator," or an extract from it, by some other publication, calling on the Millerites to show when the prophecy of Ezekiel xxix. 3—16 was fulfilled upon Egypt; the forty years desolation to Pharaoh for his pride. I have not the paragraph, and cannot from recollection remember the arguments, if any were used against the Scripture above named. If my memory serves me right, the time, "forty years," was the question in which the difficulty existed. I do not conceive any impropriety in understanding this time literally "forty years." It may be asked, why not understand it figurative, a day for a year? I answer:

First, The prophecy itself is not figurative, but literal; and the events being fulfilled literally, of course there would be no propriety in using figurative time.

Second, It was not necessary that this prophecy should be sealed and laid up for future ages, and therefore hid from that people, and reserved for a people who in future ages would be interested in its fulfillment? No. The people then living were to be the only ones concerned, and of course would be best warned by plain literal declarations of the prophets. They needed not any mystical veil of figures to hide it from them, until it was applicable to the people designed.

These facts were fulfilled in a short time thereafter. See Rollins' Ancient History, Book 1, part 3, pages 144, 147.

The xxix—xxxii of Ezekiel, I regard as prophecies of the same event—the destruction of Egypt by Babylon, see Jer. xliii. 12, to the end of the xlv. These prophecies were of course fulfilled under the old dispensation; for they are no where mentioned in the new. This rule will never fail; and if it was regarded more by expounders of Scriptures, we should not have so much error arising from ignorance of past history.

WM. MILLER.

Low Hampton, June 20, 1845.

The Credibility of the Mosaic History.

That the existence of the human race has no rational claim to a higher antiquity than is allowed in the Mosaic history, may be argued from two considerations:

I. The total want of evidence of a higher antiquity.

II. Various evidences that the scripture chronology is correct.

I. There is a total want of evidence of higher antiquity.

Had the world existed from eternity, and man passed through an eternal series of generations, it is highly probable that numerous evidences would exist, of periods more distant than six thousand years.

It is a thing incredible, that no traces of a much higher antiquity should have been discovered by the Greeks, Egyptians or Chal-

deans; yet they fixed the origin of the human race at no distant period; and as we shall state hereafter, are within the limits of scripture chronology.

The pretended antiquity of the Chinese and Indians, is found, upon the most strict and impartial examination, to be void of credibility. Their records are incorrect, fabulous, and made up of parts incompatible with each other.

The grand annals of China are contained in six hundred and sixty-eight volumes, of which a copy is in France: this is abridged in a hundred volumes; from which the Abbe Grosier has extracted a work of twelve volumes, comprising a history of China. From these records, it appears that that empire must have originated a short time prior to the reign of Yao, which was 2057 years before Christ: of course, near the time that Ninus founded the Assyrian empire. This statement is confirmed, not only by all Europeans, whose knowledge of the Chinese language has enabled them to examine those records, but by several learned Chinese, who have studied the languages of Europe; and this statement also corroborates the opinion, that Noah himself, or one of his sons, founded that empire. It appears probable, from the general current of oriental tradition, that Noah left the general settlement, and emigrated eastward, where his posterity afterwards founded the Chinese monarchy, as we shall hereafter more particularly notice.

II. To these considerations we may add, that there are various evidences of the correctness of scripture chronology.

As there exists no evidence of a higher antiquity, so neither is it possible to fix the creation of the world, and the origin of the human race, in a much later period. The history and chronology of the Bible are liable to no charge of inconsistency. The facts, considered in detail, or in the aggregate, want none of the genuine characters of true and impartial history. When we come to consider the sources whence the knowledge of ancient history is drawn, we shall see that they uniformly increase the authority, corroborating the facts of the sacred history.

That matter was coeval with, and independent of God, is more difficult to reconcile to the dictates of reason, or to the phenomena of nature, than the doctrine of creation and providence, as laid down in the books of Moses. If it be most easy and rational to believe what is most evident, and if wisdom and goodness are displayed in the works of nature, and throughout all the visible creation, then to abstain from believing, will be to follow the weaker instead of the stronger reason: those therefore who reject the latter and embrace the former scheme, are more worthy of the charge of credulity than those on whom they bestow it.

Neither Cicero nor Plato had any knowledge of antiquity, inconsistent with Moses' account of creation; indeed, as we extend our inquiries back into ancient ages, we evidently see all the rays of light converging to one point—beyond which, little is conjectured—nothing is evident.

The deluge, commonly called Noah's flood, may be considered as the most prominent feature of the first book of Moses. This article of the Bible history is made both the subject of cavil and ridicule by unbelievers, as a thing incredible and absurd. This they commonly do upon the ground of its being a mere matter of revelation! The evidences on which its credibility rests, are by no means so generally known as the importance of the thing seems to demand.

We shall briefly state the evidences in proof of the truth of this article.

First. Were it regarded merely as a matter of revelation, as the objection imports, still it challenges belief. As such it must be considered as part of a system of truth, which in the sum, and all its parts, is infallible. The history written by Moses contains nothing but what might be looked for in the dictates of a Being of infinite wisdom. His laws can in no instance be taxed with injustice, nor his assertions with falsehood.

The character which Moses ascribed to God, as far transcends any thing found in the heathen writers, as the God of the universe is more glorious than an idol. Among the things written by Moses, the character of God, the origin of the universe, the perfect standard of morality, the maxims of civil policy, and the excellent code of laws, were all far beyond the reach of human wisdom.

This remark is so certainly true, that among all the productions of mortal men since his time, none have come within an infinite distance of him, but such as have copied from his originals, or drawn from the same fountain of inspiration.

Why then should we disbelieve his history? It states things, which, if they cannot in every instance be proved, can in no instance be disproved: facts, which the whole current of universal testimony corroborates. Hence, if the certainty of the deluge rested wholly on the authority of revelation, it would need no better support. So far is that from being the case, that in fact, no event is more strongly attested or sustained by the belief of all the ancient nations, as we shall presently state.

Second. The geography of the earth affords several strong proofs of an universal deluge. The productions of the sea are found in the most inland parts, not only on the earth's surface, but even deep in its bowels, and not only in valleys and plains, but in hills and mountains. These productions are found in such quantities, as not to be accounted for by any slight or partial cause, and in such a state as denotes them to have been deposited there for many ages.

Had there ever been such a deluge as Moses described, such appearances as are now observed must have followed. Marine productions must have been washed up on the land, and in many places mingled with it. In one eminent instance, then, it must be allowed that the phenomena of nature confirm the truth of Moses' history, and that too in an article thought by some the most doubtful. We need inquire for but one cause for one effect, and certainly the universal diffusion of marine productions, can only be accounted for by supposing that the ocean once covered the earth.

The configuration of the surface of the earth; the positions of hills, mountains, valleys and plains, seem to denote some ancient war of elements; they are, generally speaking, so situated and fashioned, as might be expected from the whirlpools, currents, and eddies of the retiring flood, and can only be accounted for as the effects of the deluge.

Third. The belief of all the ancient nations, and the testimonies of many writers of antiquity, confirm Moses' account of the deluge, and

shew, that no article of ancient history is better supported. We shall here state a few authorities on this subject.

1. The first authority among the heathen writers, is that of Berosus the Chaldean. From his testimony we may learn the opinion of the Chaldeans respecting the flood. If we change the name of Noah for that of Xisuthrus, it will appear that Berosus has the whole history of the deluge complete. Berosus says, "that very anciently the gods being greatly offended at the wickedness of the human race, foretold to Xisuthrus that they intended to destroy the world by a deluge. Xisuthrus immediately set about building a ship of very great dimensions. After many years, a prodigious vessel was constructed, and Xisuthrus with his family entered into it, with a multitude of creatures which were to be preserved."

"The flood then came: the face of the earth was covered, and the vessel which carried the only surviving family of the human race, was buoyed up, and floated on the boundless deluge. The waters at length abated, and the ship chanced to land on a mountain in Armenia, called Ararat." The same author says, that nigh to his own times, "large pieces of timber were still seen on those mountains, universally supposed to be pieces of the ship of Xisuthrus."

Many other Chaldean writers mention the same things; so that the belief of the Chaldeans in the deluge rests on the most unquestionable authorities. Moreover, the certainty that they did believe in it, is a consideration of great weight, for Nimrod founded their empire but a short time after the deluge; and they, of all the ancient nations, were the most likely to have correct information, as far as depended on tradition.

2. The second authority we shall mention, is Ovid, a writer of the Augustan age; he relates the story, though with different names, much in the same way. He says, that "the gods, to punish the wickedness of man, destroyed the earth with a deluge. The destruction was so complete, that only Deucalion and Pyrrha escaped to the top of mount Parnassus."

3. Varro, the most learned man the Roman state produced, is full to our purpose. Varro says, that "in ancient times there was an universal deluge, in which the human race were nearly all destroyed." He says the flood took place 1600 years before the first Olympiad. Now it is known the first Olympiad took place 771 years before Christ. This account admirably corresponds with the scripture chronology; for 1600 added to 771, makes 2371, whereas the Mosaic chronology places the flood 2343 years before Christ, a difference of only 23 years in a range of time so long. When we consider the erudition of Varro, and that his chronology was drawn from the Greeks and Egyptians, and came through a different channel from that of the scripture, we may well be astonished at this coincidence, and can have no rational doubt of the correctness of the facts in question.

4. Seneca, the celebrated Roman philosopher and historian, is very particular on the subject of the deluge. He not only says the same things as the above cited authors, but goes much further into the subject, assigning what were the probable causes of the flood. He moreover says, that "as the world has once been destroyed by water, so it shall again be destroyed by fire, and like a philosopher proceeds to account for the possibility, and even probability of such an event."

5. Few men were more extensively read, or deeply learned in history, than Josephus the Jewish historian. He affirms that we read of the deluge and the ark in the writings

of all the barbarian historians; and that all the eastern nations were uniform in their belief of that article of the Mosaic history.

6. Vossius says that a tradition prevails among the Chinese, that Puoncuus with his family escaped from the universal deluge, and was the restorer of the human race. The same is also stated by father Martinus, the Jesuit, who was a resident in China, and who says, that all the ancient writers of the Chinese history, speak largely of the flood. Even among the Indians of North and South America, many traditions of a general deluge are said to prevail.

7. We shall close this enumeration of authors, with the great and respectable names of Strabo, Plato and Plutarch, each of whom expresses his belief in a general deluge. Plutarch, particularly, says, that Deucalion, when the waters of the flood were abating, sent forth a dove, which returned with an olive leaf in her mouth. It may indeed be said that he copied this from the history of Moses; in reply to which, we only need answer, if so, then he doubtless gave credit to that history.

Many more testimonies might be adduced on this subject, but from those already stated, those who are disposed to tax the history of Moses in this article with falsehood or absurdity, may see something of the nature of the controversy in which they are engaged.

It is thought by many, that the heathen mythology deciphered, is but the history of Noah and his sons, and the original dispersion of their families. Saturn, whom mythology declares to be the father of gods and men, they say, was Noah; and Jupiter, the sons of Saturn, was Ham, the son of Noah. Plato affirmed that Saturn was the son of Oceanus and Thetis.

A bold and lively fancy would not scruple to say that Noah was born of the sea, or of the flood. Thetis was the ocean, and Oceanus the god supposed to preside over it. As Noah passed over the deluge from the old world to the new, nothing could be more natural in these simple and pastoral ages which followed, than for orators, poets and fabulists first, and at length for all others, to celebrate him as sprung from the sea; yea, to promote him at length into a god, and to adore him as the father of gods and men.

When Babylon was taken by Alexander the Great, his philosopher, Calisthenes, found in the Tower of Babel, astronomical observations, for 1903 years preceding; i. e. from its supposed building. The Chaldeans were astronomers at a very early date, and their view in rearing that very high tower, among other things, might have been to provide a convenient observatory. Alexander took Babylon about 333 years before Christ; which would make the building of Babel 2236 years before Christ. The Mosaic history places the flood 2343 years before the christian era: consequently Babel must have been begun within a little more than a century from the flood.

Three famous ancient authors, viz. Plato, Herodotus, and Didorus Siculus, each of whom visited Egypt, fix the date of the heroic age, and what they call the wars of the great gods, at different eras, but not far from the same time. Plato fixes the date of these wars in the time of Cecrops. The "Antiquities of Greece" states, that Cecrops founded the commonwealth of Athens 1450 years before Christ, or 253 years before the Trojan war. Herodotus and Didorus fix those wars a little earlier. Between the days of Cecrops and the flood were 898 years. In this time the Mosaic history comes down to the conquest of Canaan: and in this time took place all those transactions between gods and giants, so famous in mythology. From this statement we deduce two considerations of importance:

1. Neither the traditions nor histories of the Greeks and Egyptians claim a higher antiquity than the Mosaic history—and,

2. As far as their traditions can be traced from facts, or their allegories resolved, they go rather to corroborate, than weaken the authority of that history. In this period, Menes, or Misraim, laid the foundation of the ancient kingdom of Egypt, which, it is said, the Copts and Arabs still call the land of Mesr, or Misraim. In the same period, Nimrod founded the kingdom of Babylon—Elam, the son of Shem, founded the Persians, and Ashur the Assyrian empires. Joktan, the great grandson of Arphaxad, settled in Africa; and the sons of Japhat settled in Italy, Germany, Scythia, and the east. Those who have leisure and inclination to read, may see this subject treated at large in Bedford's chronology.

WHEPLEY.

LETTER FROM BROTHER T.G. CLAYTON TO THE ALBANY CONFERENCE.

DEAR BRETHREN.—Feeling a deep interest in the cause of our Lord Jesus Christ, permit me to address you as dearly beloved in the glorious cause of Christ's second advent. When the announcement was first made in reference to the mutual conference, I thought perhaps I would visit its meetings, but, this I find at this time impracticable, for several reasons. And as we do not wish to be neglectful of the cause, or to show our interest in it, I write you this Epistle. Hoping that God's blessing may attend you and direct you in all truth. Since the seventh month movement, we, in this place, have done comparatively nothing. A part of the time having no place in which to hold our meetings. Ever since the first of the year, we have held our meetings nearly regularly in my house twice a week, but few have attended, hardly any but those who are adventists. At this time we are trying to make an arrangement for a large room in a central place, and hold regular services publicly three times a week; how we will succeed, is yet in the future, and God only knows, yet we are disposed to make the attempt, though feeble. We think however that there are some who still are desirous of hearing. Many I have no doubt would gladly hear, if it were not for the offence; they fear to be called Millerites. And as the offence of the cross has ceased in the church, they prefer having the cross without its offence. But God forbid that I should glory save in the cross of Christ. At this time there are only about ten or twelve adventists in this place; it is a hard struggle for us to keep our heads above the water. Yet I trust in God we shall not sink. We are firm in our belief of the fundamental principles of the advent faith, and are looking for the revelation of our Savior from heaven, to change our vile bodies, that they may be fashioned like unto his glorious body. I believe we all more or less have been solicited to return to the church again, but, as yet we have not been able to look on this act as a duty, but therefore we are still holding on to the speedy coming of Christ.

With us in the city (in all the sects) religion is exceedingly dull, no sympathy for spirituality at all. All lifeless and dead. In my opinion the signs of the times are very portentous of the sounding suddenly of the 7th trumpet. With us the rumors are of wars, which I think must inevitably take place in a short time. For I believe the time has almost come for them "to hurt the earth." If so our work is nearly done, for as I understand it, the wind cannot blow until the servants of God are sealed. Oh God, how awful the day in which we live.

We wish to be regarded by the conference as one with you in faith, in hope, in patience,

and also in shame, and reproach, feeling confident that our reward will soon be given.

Any arrangements that the conference may make, predicated on the principles of the second advent, we hope to abide by and sustain, and all that we can do for the cause, we are willing to do.

So far as I am concerned, I am still "tent making," but am willing, if God would show me an open door, at any time to go in thereat. I would greatly prefer an entire devotion to him, and his cause as a minister, but hitherto I have been hindered.

I believe there is a wide field for laborers in the south through the country. Where they would hear, and perhaps some good might be done.

If any of the brethren come south, it would afford us much pleasure for them to visit Norfolk. And I can only say they shall have a warm reception at my house. I hope the conference will be able to devise some plan of general operation, that all may occupy until the Master comes.

All the dear brethren wish to be remembered to you. You will accept of our assurance or good will, and our warmest prayers that peace and prosperity may attend you in your mutual deliberations. My love to all the brethren. Your brother in Christ.

Norfolk, Va., Apr. 25, '45.

T.G. CLAYTON.

LETTER FROM BROTHER L. B. COLES.

BR. S. BLISS.—This closes the series of letters I propose to send you; more might be said, and other points might be mentioned; but the hints already given, together with this communication, must suffice.

Allow me now kindly and yet faithfully to speak of their EFFECTS, as they have appeared to me.

First, the effect upon Adventists themselves. One error upon a given subject makes way for another, till a long train of them succeeds. Fixing with certainty on definite days has produced a morbid excitability of mind which has been a fruitful source of hypothetical and fanciful notions: and these in their turn have given origin to many others that are ludicrous and absurd. Among many of the hardest sticklers for definite days, there is such a state of credulity, that anything that chimes with their previous views, or has a single shade of plausibility about it, becomes in their minds a matter of faith. They make use often of some of the very weakest inferences, and many of them the mere deduction of a childish fancy, to form a basis for some of the most ponderous truths. For instance, because it is said that God has appointed a day in which he will judge the world, it has been inferred that he has given announcement of the particular day of that appointment to us: that he has given to us exact day fixed upon in his own mind: that because we give the day or hour when we appoint a meeting, so God, having appointed a day to judge the world, has given us the precise day. Such an inference is the merest creation of fancy. God has, in the private councils of his own mind, made many appointments, the date of which he has not revealed to us. He has appointed the boundary of our existence—the day of our death—this no one will deny—but he has not revealed to us the date of that appointment. This passage might as well be quoted to prove that the day of our death is revealed to us because it is appointed, as that the precise judgment is made known, because such a day is appointed. So also, because God said concerning his purpose to destroy Sodom, "shall I hide from Abraham that thing which I do?" the certainty of his giving to us the exact time of the world's destruction has been inferred. And why not infer the certainty that he would give us the exact date of our

death? for certainly, the latter is quite as important a matter to us, as individuals, as the former. Those who have arrived to a state that will allow them to indulge in such inferences, are prepared to believe almost anything that chimes with their feelings. If they were told with some plausibility that the Lord had come, as far as the dome of the state house, they would be almost ready to respond, "amen—that's my faith—I believe it;" They tell us as their last argument, sometimes, that if their views should prove erroneous, they will harm no one! Not so: every action of a diseased imagination increases the unhealthy state of mind: and it draws other minds also into its own sympathies; until perhaps a current is formed, which, like the Simooms of Arabia, sweep everything before it.

Secondly, the effect upon the church. The opposition which the advent cause has experienced from professors of religion, has been, in a large degree, the result of a hearty disbelief of the abstract idea of the Lord's immediate coming—they were not ready for the event—they did not wish to get ready—they did not love the personal presence and reign of Christ. To such, no apology is due—we have nothing to say which can relieve their unhallowed fears, or mitigate the bitterness of their hate. But there is evidently a class of God's dear children who have been conscious that we were not giving sufficient heed to the Savior's instruction, "But of that day and hour no man knoweth," and have been kept back from joining hands with us, lest they become partakers of the error so much urged, of fixing on definite days.

Fixing on the certain accuracy of specific time had also led all those classes of those professors who could not adopt it, to push the Lord's coming farther into the future than they would otherwise have done: nay; it has led some into a state of perfect incredulity in regard to the whole subject. Or if they do not entirely disbelieve in such an event, they have pushed it so far into futurity as to derive no practical benefit from it. If the time of the consummation of all things had been left just where the periods and the instruction of Christ leave it, the line drawn between adventists and their opponents would have passed between the real friends and downright enemies of our Lord; but now it takes a serpentine course, dividing off promiscuously friends and foes. If, too, instead of making the salvation of the soul depend upon denying the principles of church association—indiscriminately enjoining the annihilation of outward church fellowship—and hurling together a heterogeneous mass of irrelevant passages to sustain their position, they had simply exhorted all the friends of Christ to "turn away" from all those churches that only have the form of godliness, and whose organization does not stand on the apostolic foundation, and had exhorted those who belonged to churches that embrace the whole gospel from its beginning to its end, being founded on apostolic principles, to remain there, the doctrine of the Advent would be held in a different estimation from what it now is, by some who are evidently devoted Christians.

Thirdly, the effect upon the world. Fixing on definite time as a Bible truth, and pledging the veracity of scripture in proof of its certainty, has unquestionably, in the minds of many, lessened their confidence in its divine authority. It is impossible in the nature of things that it should be otherwise; for the very events that were pledged on the veracity of the Bible, failed of being accomplished. The passing by of times insisted on, has, even among those whose confidence in the Bible remains unshaken, produced a re-action which has resulted in a most fearful indifference to the subject of

their eternal destiny. The failure of specified time has shorn its advocates comparatively of all their moral power over the world. Appending the 10th day of the 7th month to the cry, "the Lord is at hand," seemed to add to it great moral force when time showed an error on that point, the purchase which adventists had upon the world, was, comparatively speaking, entirely lost.

I may here be asked whether the Divine manifestation accompanying the 7th month proclamation does not make it sure that God authorized its promulgation. I answer, no; if he had, he would have verified it. He blessed the people because of the hearty consecration which was then made; but not because the specific time was added; for he was all the while saying to us, "the Son of Man cometh at an hour when ye think not."

But while we give up definite time, we must not discard all time—"the Lord is at hand;" "even at the doors." The Old and New Testament prophecies declare it—the signs of the times show it—the developments of Papacy confirm it. The footsteps of the Man of Sin are marked by prophecy down to his destruction by the Savior's coming. The period of his damnation is past—no other such event is predicted of him: but his present movements, should time continue, would place both his feet upon American soil, swaying again his bloody sceptre over the destinies of the church: therefore, no such event being foretold, time will not be allowed him to consummate his purposes. We are now on board a train of cars, bound for the promised land: the exact distance we cannot measure; but we know it must be near, for the car of the Pope of Rome is on our track, with a speed that threatens to annihilate the distance between us: we hear the deep-toned, fearful roar of his engine wheels—we see the smoke of his infernal fury, threatening us with torture and bloodshed—he is advancing upon us—but we hope—nay, we expect that our Conductor will soon land us at the depot of the New Jerusalem, that we shall elude the crushing power of his massive engine. Let us then have patience and endurance to the end, that we may receive a crown of glory which the Lord, the righteous Judge shall give to all them that love his appearing at that day.

L. B. COLES.

17 Lynde street, Boston, 1845.

LETTER FROM BROTHER E. BURNHAM.

BROTHER BLISS.—I think to day I will send you a *Sign of the times*. The following is taken from a little paper published in this place, called the "Factory Girl's Garland, &c.," and is from the pen of J. L. B., one of the printers in the office of the same.

This village is looked upon by some as a moral sort of a place, I suppose. If so, may we pity the immoral. At any rate it does not look much like the beginning of the "*Millennium*!!!"

IN ONE DAY!

We saw in our village, in one day, not long since, NINETEEN men drunk—TEN half drunk, and at least a dozen who were a little tipsy. We saw the wife and children of a drunkard turned out of doors, and forced to seek shelter where they could find it; while the senses of the husband and father were so benumbed by liquor, that he was unconscious of the misery of his wife and children. We saw a rum-seller and his wife, dressed in rich and fashionable clothing, riding in an elegant carriage, the wheel of which passed within a few rods of the head of one of his customers, who was lying drunk beside the road. We saw another rum-seller, who was selling a peck of potatoes to a man who had paid him hundreds of dollars for rum, and because he needed one cent

of the price asked, refusing to trust him for that one cent, and deducting nearly one fourth of the potatoes therefor. We saw the same fellow pass into the rum-seller's shop in the evening, and pay sixpence for cider. We saw four boys, less than twelve years of age, playing cards for twenty-five cents; three but little older shaking props for twice that sum; a black boy and two white men, both of which had families, "snapping at crack" for coppers; and heard men and boys cursing and swearing at the turn of every corner; and yet this is said to be a very MORAL place.

Exeter, June 9th, 1845.

Advent Herald & Reporter.

"THE LORD IS AT HAND."

BOSTON, JULY 2, 1845.

Dr. Herschell's last Discourse.

In addition to the discourses which Dr. Herschell, the converted Jew, gave on the Sabbath,—sketches of which we gave in our last, he preached on Tuesday evening, June 17th, at Mr. Kirk's church.

His remarks were more particularly in reference to the present interest existing among the Jews in relation to their spiritual condition. He said that in Germany, within the last few years, there had been a marvellous movement among the Jewish rabbins, in respect to the traditions of their fathers. Last summer, we think he said, some twenty-five of their chief Rabbis held a council, for the purpose of reforming their liturgy; for, said he, the Jews have their liturgy. They felt the necessity of adapting it to the wants of the family circle, and of expunging all traditional or rabbinical notions. He said the question of sacrifices came up; and the question was discussed pro and con, whether, as they now had no sacrifices, and such references were only to what had been offered, they should be retained. But that question was not settled by them; and was left for a future council. They next considered the wording of their prayers that relate to the coming of the Messiah. Contradictory opinions were expressed on that subject; but it was finally suggested that as the Scriptures on that question are variously interpreted, it would be well to leave them expressed in Scriptural language.—Some of them thought it was almost impious to disturb the sacred relics of their religion, which the great Sanhedrin, the fathers of the nation, hundreds of years before, had arranged for their worship. Others replied, Are we not also fathers? and have we not as good a right as they, to decide questions of this nature? The result was, he said, that the Talmud was rejected as an uninspired work, and its traditions set aside. They resolved to come back upon the Scriptures as their standard. These results, he said, had produced considerable sensation in Germany, many Jews are opening their eyes there, and declare a reform is necessary.

He said he wished to give some of the sentiments of distinguished Jews respecting Christianity. Dr. Solomon Hush had publicly declared, that true Judaism looks upon Christianity as a daughter of its own; and he desired to know why they should not live in peace:—he eulogized Christianity, and advocated an alliance between them. But, said Dr. Herschell, Dr. Hush evidently only looked upon Judaism as a dead and lifeless form of religion, on the one hand; and upon Christianity, on the other, as another mass of dead formalism: thus he regarded them as two dead and lifeless statutes, side by side; and no wonder such could live together in peace. But, said he, infuse life into them, and there can be no union between Judaism and

Christianity. Another Rabbi, he said, had published a pamphlet, showing that there were some good things, and some bad things, in both Judaism and Christianity, and advocating a union between them. These things he adduced as evidence, that the prejudices of the Jews are being overcome.

In England, he said, a similar reform was in progress. A number of wealthy Jews there had met, and denounced the deadness of Judaism; and were for laying aside the superstitions of their traditions. For this, Dr. Herschell, the London Jewish High Priest,—a relative of the speaker—had excommunicated them, and sent their letters of excommunication to be read in all the synagogues. But some of the synagogues had refused to receive the letters to have them read. Those Jews who were thus excommunicated, had obtained a place of worship, which was quite full, and their numbers are on the increase. Dr. Marks preaches to them a kind of Christianized Judaism. And, said he, the men and women sit with their Bibles in their hands, the New Testament bound with the Old; and although they say they do not read the New, yet he thought they could not have it in such connection, without an occasional reference to it.

He said that the Jews had a literary institution in London; and Dr. Goldsmith, a Jewish Rabbi of high repute, at one of their meetings, expressed himself in favor of converted Jews, of good repute, being also considered as having the privilege of membership in common with the Jews. Dr. Raphael followed him with a flowery oration, in which he soared away into the heavens and starry regions, and had a great deal more to say about the stars and planets, than about living souls—a fault, he said, very common among young and inexperienced ministers;—but he too also united with the others in favor of granting the privilege of membership to converted Jews. He also wanted to establish a Bible-class to teach the Hebrew Scriptures—the standard of their literature. And, said Dr. R., it is not only a standard among Jews; but it is a standard every where; for said he, all know the history of Joseph, before they do that of Alexander; and they are sooner familiar with the battle of David and Goliath, than they are with the battle of Waterloo. The president of the institution then followed and advocated the granting of the same privileges. And he spoke of knowledge as the opening of the avenue that leadeth to the temple of God, "an house not made with hands, eternal in the heavens,"—quoting from the New Testament!

When he was at Smyrna, said Dr. Herschell, he asked Mr. Temple, an American missionary there, if he knew of any converted Jews in that vicinity. Mr. T. said he had heard of three being baptized by Mr. Cohen of Constantinople. He said it had been very difficult for a converted Jew to have access to his countrymen. But after a serious fire which had done much damage in the Jewish neighborhood, Mr. Cohen had interested himself in raising funds for their relief, which had brought him into favor with them; so that he had free access among them.

At Smyrna, he said, Rabbi David, a learned Jew, who can speak six languages, called on him to have him explain a portion of prophecy. Other Jews flocked in, and it was proposed that they should sing first. He asked the Rabbi to select a hymn, and he selected the hymn beginning with,

"All hail the power of Jesus' name,"

which they all sung, each one in his own tone, with all the fervor of their hearts, making most delightful discord. The Rabbi also selected another hymn in which they sang,

"Worthy the Lamb that died, they cry,

To be exalted thus;

Worthy the Lamb, our lips reply,

For he was slain for us."

From Smyrna, he said, he went to Constantinople, but found Mr. Cohen's little flock all scattered by persecution; but they had gone every where preaching the word.

In Hungary, he said, there had been quite a reformatory movement. The free churches in Scotland, which had broken the bands that bound them to the established church, had sent on a mission there, Dr. Keith, a distinguished writer on the prophecies. On arriving at Hungary he was taken dangerously ill, and the woman where he boarded, supposing he was dying, ran out of the house, exclaiming, An Englishman is dying in the house.—An English woman passing at the time, hearing the cry, immediately went in, and administered to his wants. This woman being acquainted with the archduchess, interested her in Dr. Keith. And he also formed the acquaintance of a Mr. Saffer who stood high among the Jews. This Mr. Saffer was a very enquiring man, so much so that he learned the English language after he was sixty years old. But yet nothing particular seemed to follow. Soon, however, it was proposed to build a bridge there across the Danube; and it became necessary to send to England for the workmen. Dr. Duncan was sent out as their Chaplain. He invited in the Jews to hear him preach; but for a time nothing came of it. Afterwards Mr. Schawtz went through there, preaching to the Jews; and a great work was the result. It began on this wise. A son of Mr. Saffer, we understood him, aged eleven years, was converted. He immediately went from house to house, telling the Jews that the Messiah had come, how good Jesus was, and how much he had done for us—even more than we expected the Messiah would do; for he had died for us. One day his father overheard him praying to Jesus, to have mercy upon his father's soul, to bless him, &c. The father became so affected that he became converted; and then a son of nineteen was converted; and then a daughter, and another, and another, till all the family were converted, but the mother, and a little daughter of ten. She said, mother, we will not be Christians; but soon the mother and the entire family were of the faith of Christ. They then realized that they were to be looked upon as the scum of the world, and the scouring of all things; but that did not daunt them in the least. Mr. S. declared in the Synagogue his faith, and that of his family, and their purpose to be baptized. This made a great sensation among the Jews. Some said they were mad, [*crazy—Ed.*] but others were not credulous enough to see how an entire family should be affected with madness at the same time. They therefore waited with interest for the day when this family should go out to be baptized. On that occasion he affectionately addressed the Jews, as well as his own devoted family. He declared his willingness to sacrifice the world, trusting in the only living and true God. Dr. Bloff, the Rabbi of the Synagogue, was sent to argue with him; but they sat down to a careful examination of the Scriptures, and the Doctor was converted. Students came to talk with him, and were also converted. And thus a work of deep piety was extended over a large district, affecting many hearts. But there was one Jewish student, a kind of German rationalist, who cared but little for any religion, who stood out against all their arguments. The other students therefore resolved to make his case a subject of special prayer, and to spend each night in prayer, relieving each other by turns, until he should be converted. One day he came to the other students and told them how awfully he felt in the night, he did not know what was the matter with him. But when they told him how they were then praying for him, he be-

came humbled at once before God, and was converted.

Dr. Herschell had lately been there and preached to the Jews, many of whom came out to hear. A young Jewess had just been converted, whose husband (a Mr. Ladara, as we understood) was still of Jewish faith. He, however, to give her freedom of opinion had consented to be cast off by his rich relations, and was supporting his family as a day laborer. Dr. H. invited the principal Jews to tea one evening, not knowing how many would come; and yet forty unconverted Jews came out. He addressed them three hours; and at midnight not one moved to go away. He then dismissed them, informing them that he should then have a short Christian service, but did not wish any to remain out of mere courtesy. All of them however remained. He read a portion of the epistle to the Hebrews to them, and dismissed them. The successor to Dr. Bloff in the synagogue, then came to him with a Manuscript he had written against Christianity, and tore it up. Thus, he said, they had gained the Crispus, and Gaius, and Sosthenes of that synagogue. When he left, they fell about his neck and wept and kissed him. A Mr. Cohen, a great musician, who was invited to all the fetes of the great, renounced all his worldly grandeur, and was baptized; and so was the husband of Mrs. Ladara. Dr. H. asked Mrs. L. if she had no fears of want? She expressed the most perfect confidence that God would provide. But if, said she, it should please my heavenly Father to let me starve, it would be sweet to suffer with a heart so full of love to him. Two Protestant ministers, he said, who came out to hear, had been waked up, and twelve Jews had been sent with the Bible throughout Hungary. In one place there are from 1400 to 1700 converts.

He then spoke of the duty of Christians to the Jews here, and stated that Jews were flocking from the east to America by hundreds. He said that in Russia, 500,000,* (we think from the largeness of the number we must have misunderstood him,) have been disfranchised, a great portion of whom will come to this country. In Italy, where they have many disabilities, they will come to this country. He says there is a willingness among the Jews to hear; great efforts are being made to benefit them; and he called on Christians to come and help in this matter.

In this discourse the Doctor made no allusions that there are any indications among the Jews of their return to Palestine. On the contrary, instead of going to the east, he represents them as flocking to this country.

Our object in giving a sketch of these discourses, is, that all might be possessed of as good a knowledge of the actual state of the Jewish world, from an eye-witness, as it is possible to obtain. As rational beings, it is necessary to obtain all the facts that relate to any question, and then to decide accordingly. It has been the opinion of some, that a portion of the Jews would be converted just before the Lord came. If that work has been accomplished, it furnishes so many more heirs for glory. If any more can be brought in, Jew as well as Gentile, we should rejoice in their conversion. The salvation of any soul, is of as much importance, in the eyes of angels, as that of our own. We should shut the kingdom of heaven against no one. We therefore wish success to the efforts of any, who are laboring for the good of souls; that as many as possible may become *one* in Christ, and thereby become Abraham's seed, and heirs according to the

*The population of Russia, according to the last census, is 62,500,000, of whom 2,000,000 are Mahometans, and 182,000 Jews.

promise. And as soon as the wedding is furnished with the requisite number of guests, the consummation will be ushered in. Let all therefore labor, while the long suffering of God is salvation, to compel men to come in; for he that winneth souls is wise.

In the report of Dr. Herschell's sermons on the Sabbath, we expressed the opinion that he was of the Whitby school. We, however, perceived by the prayer with which he introduced his discourse on Tuesday evening that he looks for the literal coming of Christ.

At the close of his lecture, we asked him,—if the promises were not made to Abraham and his "seeds as of many; but as of one, And to thy seed, which is Christ;" and if, among those who have put on Christ there is no distinction as to Jew or Greek, bond or free, male or female, but "are all *one* in Christ Jesus," so that "if ye are Christ's, then are ye Abraham's seed and heirs according to the promise,"—See Gal. v. 16, 27—29—why all Christians are not a part of the true Israel to be restored in their restoration?

He said that Paul was there giving instruction on a particular point.

We had no opportunity to press the question; but it is a "point" that is not easily answered. No one of that school has ever yet done it. It is true that the apostle is speaking to a certain point; but that point is that all who are Christ's are Abraham's seed and heirs according to the promise. If they are heirs they will inherit the promise with all the heirs, when the promise shall be made good to the seed of Abraham.

The Last Experiment on Definite Time.

THE LATE DISAPPOINTMENT—OUR DUTY—THE FOUNDATION SURE—DIVERSITY OF OPINION UPON INCIDENTAL POINTS—DEFINITE TIME.

Concluded.

It remains to be shown from the testimony of Thiers, who gives the details of the whole subject, that the Concordate was entirely a creation of Napoleon; that his arbitrary will bore down everything which stood in the way, at each successive step, till its ratification at Rome; and, of course, that the Pope was as completely subservient to his wishes, as other kings had been to that of the Pope. The origin of "the project" is thus stated:—

"The First Consul formed the project of reconciling the French republic and the Roman church, by treating with the Holy See, on the very basis of the principles laid down by the Revolution. No longer was there to be a clergy endowed with political power; no longer a clergy having landed property; the thing would have been anomalous in 1800. A clergy solely devoted to the performance of worship, paid by a stipend from the government, appointed by it, and the appointment ratified by the Pope; a new revision of the dioceses, which were to consist of sixty sees, instead of one hundred and fifty-eight that formerly existed on the territory of the old and new France; the regulation of the forms of worship transferred to the civil authority, the jurisdiction of the clergy to the Council of State, instead of the parliaments, since abolished—such was the plan of the First Consul."—Thiers' Consulate and Empire, p. 326.

The parties, their character and position are glanced at as follows:—

"The First Consul persisted in his plan with invincible firmness and patience, during one of the longest and most difficult negotiations known in the history of the church. Never had the temporal and spiritual powers met under more important circumstances; never had they been more worthily represented.

That young man, so sensible, so profound in his views, but so impetuous in his will—that young man, who governed France, found himself, by a singular design of Providence, placed on the stage

of the world, in presence of a pontiff of rare virtue, of physiognomy and character angelic, but of a tenacity capable of braving martyrdom, where he thought that the interests of the Faith, or those of the court of Rome, were compromised. His countenance, animated, yet mild, told the elevated sensibility of his soul. About sixty years old, weak in health, though he lived to an advanced age, holding down his head and stooping, gifted with a keen and penetrating look, his language graceful and affecting, he was the fit representative not more of that imperious religion, which under Gregory VII. commanded, and deserved to command, barbarous Europe, than of that persecuted religion, which, having no longer in its hands the thunderbolts of the church, was unable to exercise on men any other power than that of mild persuasion."—*Ib.* p. 327.

The negotiations commenced in "March 1801," and were entered upon by the agency of these persons, as the representatives of their respective governments:—

"It was in the train of these, in some sort miraculous events, that the Pope, at the request of the First Consul, sent Monsignor Spina, a keen, devout, greedy Genoese priest, to Paris, for the purpose of treating on all matters, political as well as religious."

"To treat with Monsignor Spina, the First Consul had made choice, as we have said before, of the celebrated Abbe Bernier, the pacificator of La Vendee.

Furnished with his instructions, he conveyed to the Archbishop of Corinth the proposals of the French government, already put forward: viz., resignation of their sees imposed on all former titular bishops; a new remodelling of dioceses; sixty sees instead of one hundred and fifty-eight; the formation of a new body of clergy, composed of ecclesiastics of all parties; the nomination of this clergy by the First Consul, and their institution by the Pope; a promise of submission to the established form of government; salaries paid from the state budget; a renunciation of church property, and a complete recognition of the right of selling that property; superintendence of the forms of worship to be allowed to the civil authority represented by the Council of State; finally, the pardon of the church for the married priests, and their re-admission to the Catholic communion.

Monsignor Spina was loud in his language, on hearing these conditions put forward; he characterized them as exorbitant, as contrary to the faith, and held up that the Pope would never consent to them. He, first of all, required that in the preamble of the Concordat the Catholic religion should be declared the *Religion of the State* in France, that the consuls should make a public profession of it, and that the laws and acts contrary to this declaration of a *State Religion* should be abrogated."—*Ib.* p. p. 328, 329.

After mentioning some other objections demanded on the part of Spina, Thiers proceeds:—

"These pretensions of the court of Rome, although they did not imply a real impossibility of coming to an understanding with the French government, showed a glimpse, nevertheless, of serious difference of opinion.

The First Consul felt this, and showed great impatience at it. He had had several interviews with Monsignor Spina, and had declared to him in person, that he would never depart from the fundamental principles of his project, which consisted in making a *tabula rasa*, in forming new diocesan arrangements and a new clergy, in deposing the former bishops, and selecting their successors from all classes of priests. He had told him, that the amalgamation of honest and wise men of all parties was his principle of government; that he would apply that principle to the church as well as to the state; that it was the only way left him of putting an end to the troubles of France, and that he would persist in it undeviatingly."

Bernier now "addressed the most earnest entreaties to Spina to smoothe the difficulties laid in the way by the court of Rome, against the project of the First Consul."

"Monsignor Spina was beginning to be very much embarrassed. He was a believer, but his covetousness surpassed his faith. Incessantly demanding money for his court, his most ardent wish was to make her as rich and as lavish as of yore. But the little success of his insinuations regarding the lost provinces discouraged him singularly. He per-

ceived that the First Consul, as wily as the Italian priests, did not wish to be communicative with persons who were not communicative themselves. He saw, moreover, all the courts at his feet; he saw the Russian negotiator, M. de Kalitscheff, who had wished, in so insolent a manner, to protect the petty Italian princes, go away disappointed, all Germany dependent on France for the partition of the territorial indemnities; Portugal submissive, and England herself brought to make peace through fatigue. Confronted by such a state of things, he was convinced that he had no longer any other resource than to submit, and to trust for what he was desirous, to the sole will of the First Consul. Disposed to yield, Monsignor Spina was still afraid to give his adherence to the very arbitrary conditions which the French cabinet had laid down, with the evident resolution of not swerving from them, because they were established by the imperious necessities of the state of things."

The First Consul, with his accustomed cleverness, relieved the Roman negotiator from embarrassment. It was the moment, already described above, when all the negotiations were going on together, especially those with England. Thinking, with a sort of joy, on the prodigious effect that a general peace would have, which should comprise even the church herself, he wished to have done with it by a quick and decided step. He caused a project of a Concordat to be drawn up, to offer it definitively to Monsignor Spina. This matter was managed by two ecclesiastics, who had laid aside holy orders, and belonged to the department for foreign affairs, to wit, M. de Talleyrand and M. de Hauterive. Fortunately, between them and Monsignor Spina was interposed the clever and orthodox Bernier. The project, written by M. de Hauterive, and revised by the Abbe Bernier, was simple, clear, decided. It contained, drawn up in law form, all that the French legation had proposed. This project was presented to Monsignor Spina, who was very much troubled by it, and offered to send it to his court, but declared that he could not sign it himself. "Why," he was asked, "do you refuse to sign it? Can it be that you have not powers? If so, what have you been doing in Paris for six months? Why do you take on you the part of a negotiator, which you cannot fill to its necessary term, that is to say, to a conclusion? Or perhaps you think the project inadmissible? If you do, have the boldness to say so; and the French cabinet, which can grant no other conditions, will cease to negotiate with you. It may, or may not break with the Holy See; but it will have done with Monsignor Spina."

"A courier was despatched to Rome with the project of the Concordat, and with orders to M. de Cacault, the ambassador from France to the Holy See, to submit it to the Pope for his immediate and definite acceptance."

"The Pope received the Concordat better than was expected."

"He appointed the three Cardinals, Cavandini, Antonelli, and Gerdil, to make a primary examination of the project sent from Paris. The cardinals Antonelli and Gerdil passed for the two most learned personages of the church. Cardinal Gerdil had even become a Frenchman, for he belonged by birth to Savoy. The Pope enjoined these three to use despatch. The first examination ended, they were to make their report to a congregation of twelve cardinals, chosen from among those who were then in Rome, and who understood best the interests of the Roman church. They were required to promise secrecy on the Holy Gospels."

"M. de Cacault loved Pius VII. and General Bonaparte; and, by his kindly demeanour, disposed them to love one another. "Confide in the First Consul," said he, incessantly, to the Pope; "he will arrange your affairs. But do what he asks of you, for he has need of what he asks of you in order to succeed." He said to the First Consul, "have a little patience. The Pope is the most holy, the most engaging of men. He wishes to satisfy you; but give him time for it. It is necessary to accustom his mind and that of the cardinals to the arbitrary proposals which you send hither.—Rome is more trusting than you think. This court must be led with gentleness. If we ruffle her we shall bewilder her. She will fling herself into the endurance of martyrdom, as the only resource in her situation." These wise counsels moderated the impetuosity of the First Consul, and inclined him to wait patiently the fastidious examination of the court of Rome."

"At last, when the business was finished, the Pope and Cardinal Gonsalvi had several interviews with M. de Cacault. They communicated the Roman project. M. de Cacault, finding it too distant from the French project, made reiterated efforts to obtain some modifications. It was necessary, a second time, to have recourse to the congregation of the twelve cardinals; this, again, took up much time; so that, without gaining advantages of any note, M. de Cacault contributed himself to the loss of an entire month. At length the parties came to an agreement, as near as possible; which ended in a plan, differing from the plan of the First Consul."—*Ib.* p. p. 330, 331, 332.

These transactions of the court of Rome were the occasion of letting that court know, in a manner which could not be misunderstood, that it had nothing further to do in conferring with Napoleon than to submit, not to dictate or amend. The scene to which they gave rise is thus described:—

"While the time was thus employed at Rome, whether in conferences of the cardinals with each other, or in conferences of the secretary of state with M. de Cacault, the First Consul, in Paris, had lost patience. He was beginning to fear that the court of Rome might be intriguing, either with the emigrants, or with foreign courts, particularly that of Austria. To his natural distrust were joined the suggestions of the enemies of religion, who sought to persuade him that he was deceived, and that he, so penetrating, so clever, was the dupe of Italian finesse. He was but little disposed to believe that their finesse was keener than his own, but he wished, however, to try the sounding of that sea which he was told was so deep; and, the same day (May 13th) that the courier, bearing the despatches of the Holy See was leaving Rome, he made a threatening demonstration in Paris."

He sent for the Abbe Bernier, Monsignor Spina, and M. de Talleyrand, to Malmaison. He informed them that he had no longer confidence in the dispositions of the court of Rome; that the desire of deferring to the emigrants was evidently of greater importance with her than the desire of becoming reconciled with France; and that party interests took precedence of the interests of religion; that he did not understand that inimical courts should be consulted, and, perhaps, even the heads of the emigrant party, to know if she ought to treat with the French republic; that, as the church might receive from him immense benefits, she ought to accept or refuse them on the spot, and not retard the welfare of the million, by useless hesitation, or by yet more misplaced consultations; that he would do without the Holy See, since his efforts were not seconded by her; that certainly he should not expose the church to the persecutions of by-gone days, but that he would leave the priests to themselves, confining himself to chastising the turbulent among them, and leaving the others to live as they best might; that he would hold himself relatively to the court of Rome, as free from all engagements to her, even from the engagements contained in the treaty of Tolentino, since, *de facto*, that treaty had become null the very day of the proclamation of war between Pius VII. and the Directory. In uttering these words, the tone of the First Consul was cold, positive, withering. He gave them to understand, in the illustrations following this declaration, that his confidence in the holy father was unchanged; but that he imputed the slow delays which gave him annoyance to Cardinal Gonsalvi and to the set of advisers about the Pope."

The First Consul had gained his end, for the unfortunate Spina quitted Malmaison in real disorder of mind, and hastened to Paris, in order to write to his court despatches brimful of the fear which agitated himself. M. de Talleyrand, on his part, wrote to M. de Cacault, a despatch conformable to the scene of Malmaison. He enjoined him to repair to the Pope and Cardinal Gonsalvi, to declare to them that the First Consul, full of confidence in the personal character of the holy father, had not any in his cabinet; that he was resolved to break off a negotiation too insincere; and that he, M. de Cacault, had orders to quit Rome within five days, if the plan of the concordat was not immediately adopted, or was only adopted with modifications.—M. de Cacault, in fact, was instructed to withdraw, pending this delay, to Florence, there to wait until the First Consul should transmit to him his determination."

The despatch reached Rome at the latter end of May. It chagrined M. de Cacault very much; he

fear, by the news of which he was the bearer, to disconcert, perhaps to push to desperate resolutions, the Roman court; he feared, above all, to afflict a pontiff for whom he had not been able to avoid feeling a real attachment. However, the commands of the First Consul were so absolute, that there were no means of evading their execution. M. de Cacault went then to the Pope, and to Cardinal Gonsalvi, and showed them his instructions, which caused them both poignant distress. Cardinal Gonsalvi, in particular, who saw himself clearly designated, in the despatches of the First Consul, as the author of the interminable delays of this negotiation, felt as if dying with consternation."—*Ib.* p. p. 332, 333.

At the advice of M. de Cacault, Cardinal Gonsalvi was sent to Paris, where he arrived the 20th of June, with powers to conclude the negotiations, though he went as "one about to brave death."

Napoleon "declared to Cardinal Gonsalvi, that he was ready to revise certain details, which were obscure to the court of Rome, provided that, at bottom, she would grant what he regarded as indispensable; namely, the creation of an ecclesiastical establishment entirely new, which might be his work, and might re-unite the wise and respectable priests of all parties. . . . All matters were finally agreed on, and on reasonable foundations, which guaranteed, at the same time, the independence of the French church, and its perfect union with the Holy See. Never had there been made with Rome a convention more liberal and at the same time more orthodox; and, it must be acknowledged, that one serious resolution had been forced on the Pope, but it was perfectly justified by circumstances, that of deposing the former bishops who should refuse to resign. It was necessary then to remain satisfied and to conclude. . . . According to his custom of reserving for his elder brother the conclusion of all important acts, the First Consul appointed, as plenipotentiaries, Joseph Bonaparte, the councillor of state, Cretet, and lastly, the Abbe Bernier, to whom this honor was deservedly due for the pains he had taken, and the ability he had displayed, in this long and memorable negotiation. The Pope had for plenipotentiaries, Cardinal Gonsalvi, Monsignor Spina, and Father Caselli, a learned Italian, who had followed the Roman legation, in order to assist it by his theological knowledge. They met together, for form sake, at Joseph Bonaparte's house; they read over the acts again; they made some slight changes of detail, always reserved for the last moment; and, on the 15th of July, 1801—26th Messidor—this great act was signed, the most important that the court of Rome had ever concluded with France, and perhaps, with any Christian power, for it terminated one of the most frightful storms that the Catholic religion had ever gone through."—*Ib.* p. p. 335, 336, 337.

The ratification of the Concordate at Rome, only remained to complete the submission of the Pope, and this was done in the most imposing manner, in August, or September, 1801. A letter written from Rome by the French minister, Cacault, dated Aug. 8th, says:—

"Never has the pontifical court been seen more self-collected, more seriously, and more secretly occupied with the novelty about to burst forth, while France, for whose interests it is, for whom they work, neither intrigues, promises, gives, nor even shines here, according to ancient usage."—*Ib.* Note, p. 339.

Thiers thus speaks of the ceremony of the ratification:—

"The Pope, thinking that it was necessary henceforth to cast himself into the arms of the First Consul, and to accomplish with *eclat* a work which had so noble an object as the re-establishment of the Catholic religion in France, wished that the ceremony of the ratification should be surrounded with much solemnity. In consequence, he gave his ratification in grand consistory, and, to add to the brilliancy of that pontifical solemnity, he nominated three cardinals. He received M. de Cacault in pomp, and displayed, notwithstanding the straitness of his means, all the luxury that became the occasion."—p. 339.

I have been thus particular in exhibiting the character of this great transaction, that our readers might enjoy the benefit of the most exact and authentic history of the event, ever published; and

that they might look at the evidence for themselves, both of the manner and the time of the surrender of the high claims of the pontifical court, to that mighty instrument of Providence, Napoleon, raised up to give to the people of God a pledge of his faithfulness, and the popedom a foretaste of what awaits it, at the appearing of Jesus Christ. On the part of Napoleon, the Concordat was viewed as "his own work." The tone in which he was accustomed to speak, even to the sovereign pontiff, was, as we have seen, that of the most unqualified authority; and no pretensions, no scruples, no inconveniences of etiquette or taste, on the part of the Pope, were listened to when they stood in the way of his plan. "I have conceded all in my power, and I will not deviate one iota from the determination at which I have aimed," said he to Cardinal Capra, when he entreated Napoleon to spare the Pope "the pain of nominating constitutional bishops." As their "institution" by the Pope was provided for in the Concordat, when it was about to take place, the Cardinal objected, and Napoleon sternly replied:—

"This he has promised, and he must keep his word; I shall remind him of it, and he is neither a man nor a pontiff if he fail in it."—*Ib.* p. 332.

I repeat, if the humiliation of the Pope by Napoleon ever took place, it was as early as 1801. No transactions which followed effected his submission more fully than those connected with the Concordat. And although the struggle has been of the most energetic character, the Papacy has never to this day regained what was then surrendered.—1801 is therefore the latest date we can reasonably refer to for the termination of the 1290 and 1260 years.

In reference to the seven times, which has been considered the great comprehensive prophetic period which runs down to the end, though its remoteness renders the date of its commencement somewhat difficult, it was not known that any writer had supposed a later date for the event with which it begins—the captivity of Manasseh—than B. C. 676, until the work of Dr. Jarvis appeared. He thinks that event "may" be dated as late as B. C. 674, so that this period may also extend to 1846.

We hasten to

THE CONCLUSION

of the article. And here let it be distinctly understood that it is not the design of this article, to put off the end till this latest termination of the prophetic periods. But it is to show those who are tempted to "give up the time" that we have as good a foundation to stand upon, in calculating the times of prophecy, as we have ever had, if not indeed much better. "Cast not away therefore your confidence,"—your confidence in the time—for God, who cannot lie, has asserted, that "at the time appointed the end shall be."

A. HALE.

LETTER FROM BROTHER H. N. DRAKE.

DEAR BROTHER BLISS.—The Lord has been truly good to us for which we feel to praise him. Through the Divine goodness, we have been preserved from the delusive errors that have been propagated through some parts of our land, and have been united in the bonds of Christian love and fellowship; in short, the Lord has been with us in spirit, through the winter and spring, and is still with us, and has promised to be with us unto the end; and he never will forsake us, unless we first forsake him.

The day, (sabbath) after we returned from the conference, brother Walter Pratt led seven happy souls down into the water, and buried them with Christ by Baptism, after which the

Lord's Table was spread, and more than a hundred communicants, (some for the first time) sat down to commemorate the sufferings and death of a crucified and risen Savior through whose resurrection many of us have been begotten again to a lively hope, which hope maketh not ashamed, because the love of God is shed abroad in our hearts. It was a happy season to all our souls, and to God be all the glory. Brother Walter Pratt has labored with us a good portion of the time since January last, and God has blessed his labors, by converting souls, one or more every month since November last. Brother Pratt is very highly esteemed by the brethren and sisters for his works sake; and, like Barnabas, is a good man full of faith and the Holy Ghost. We have a large Hall in which we occasionally meet for worship, that will seat from three to four hundred persons, situated a few rods from my house. Our meetings generally have been solemn and interesting, and there are souls among us now that want salvation; and there are others that have long been backsliders in heart from the Lord, that desire to return.

We desire to have those servants of Jesus Christ come and labor among us that have a sympathy for the mourning souls that are seeking the Lord, that can pray with and for them, and point them to the Lamb of God that taketh away the sin of the world; that can proclaim to a perishing world a crucified, risen and coming Savior, and in the name of him who commissioned them to preach his gospel, proclaim to poor sinners, that whosoever will, let him come and take the water of life freely; who will present the gospel terms of salvation, repentance toward God, and faith in our Lord Jesus Christ. Instead of saying to the enquiring penitent soul all broken down by the Spirit of God, "there is no hope for you," "the harvest is past," "the door of mercy is shut," I want to hear them say in the name of Jesus, "Come, for all things are now ready," "come unto me all ye that labor and are heavy laden and I will give you rest;" and "believe on the Lord Jesus Christ and thou shalt be saved." It appears to me that those who are proclaiming the door of mercy shut, are assuming a fearful responsibility; but let us not judge anything before the time, but let us try do our duty in the fear of God, laboring to fit our fellow men ready for the Judgment; and be found at our post when he appears, with our lamps trimmed and burning, our loins gird about with truth, and we like unto men waiting for the return of their Lord from the wedding, that when he knocks we may be ready to open unto him immediately. H. N. DRAKE, Sturbridge, June, 10th, 1845.

Who are the Literalists?

DEAR BROTHER BLISS.—I am induced to propose the above question, from the fact that we are charged with a violation of literal principles of interpretation, when we deny the return of the Jews in the flesh and blood as a nation to Palestine. While listening the other day to Rev. Mr. Herschel, the Jewish Missionary, I was forcibly impressed with the injustice of this charge from such a source.

In illustration of the vision of dry bones, Ezek. 37th chapter, Mr. H. said that prophecy was now being fulfilled in the movement among the Jews; and there was a shaking, bone coming together to his bone. In answer to the following remark, "It seems to me your construction of Ezek. xxxvii., rather militates against your literal principles;" he replied, "O, that vision is a symbolical representation, and it is the interpretation which is to be understood literally." "True, I so understand it; and hence it is, I think your construction of the vision militates against your literal views."

What does the inspired interpretation say the vision means?" "Why, that these bones are the whole house of Israel." Very well. What does it say is to be done with them? Does it not say they are to be brought out of their graves and revived by the spirit of God, and be brought into their own land, where they are to dwell forever, and David be their king forever? And if this is to be understood literally, is not this the way the whole house of Israel is to be gathered and restored? And must it not include all the pious Jews who have ever lived on earth, and died in faith from Abraham downward?" He said he had "no objection to that view," and turned away. Evidently, he had not been accustomed to quite so ultra literalism. For he endured manfully all the blows dealt out by a number of spiritualizing ministers who were present. But he was unprepared for an attack at that point. But to pursue the subject. Is it not clear that by "the whole house of Israel," (not to urge that Gentile believers are included,) the Lord means at least the pious Jews already dead; rather than the whole unbelieving race alive at his coming? And if it is so, then I presume no literalist will deny that "the Lord will send his angels and gather together his elect from the four winds." Nor yet, that the Gentiles shall be fellow heirs, and partakers of the some promises by the gospel. And yet again, that Abraham is as well the father of MANY NATIONS, as of the Jews. I do not feel willing to yield the palm to any one on the score of literalism. But no man, while I stick to the literal view, can make me believe that any Jew who has died in his sins, can come into Christ's Kingdom, or be where he is. Nor can they convince me that there will not be some Jews who will see Abraham, Isaac, and Jacob in the kingdom of God, while themselves are thrust out. If so, then the whole house of Israel cannot mean all the Jews. While I cannot give countenance to that most absurd and Anti-scriptural doctrine, the return and conversion of the living and unconverted Jews, either at or after the appearing of Christ, yet I will now, while the day of mercy lasts, labor as earnestly for the Jews, if by any means I may save some of them, as those who look for their return and conversion after the Lord comes. Let us see to it brethren, that we do our duty to that people. Yours in the hope of Israel. J. LITCH.

Philadelphia, June 23d, 1845.

LETTER FROM BRO. I. E. JONES.

VERY DEAR BRO. BLISS:—We reached New York in safety the next morning after leaving Boston, in the Neptune, a noble boat, which afforded us every possible accommodation. The health of my family is rather improved; and my own, is not any worse. We find ourselves surrounded with the same Advent spirit of kindness here, as we so long enjoyed in your paradisaical city; which was unexpected.

The two Advent congregations here are doing well; they are large and united; actively, joyfully, and patiently waiting the coming of the King to Zion. We had a refreshing day yesterday. Brethren Whiting and Mansfield, and myself supplied them. These congregations are both increasing in numbers and usefulness.

Bro. Battersbee stated at the close of the meeting at the north, last evening, that a week Saturday, one conversion occurred, which, for clearness and power, he had never seen exceeded; and, that though he had at one time almost believed, and acted as though he believed the door was shut, the last temptation to that monstrous snare of the devil had left him. Friday and Lord's day evenings we

had many interesting testimonies of the same character.

At Williamsburg, the brethren have hired an excellent hall, and are having meetings regularly. The cause there is reviving. Brother Wardsworth informs me that the Advent congregation at Brooklyn is increasing in numbers and interest since they have taken their new place.

On the whole, I am rather happily disappointed in the aspects of the Advent cause this way—it being better than I expected. There is a revival spirit in the Advent congregations in this city, particularly in the one at the corner of Christopher and Hudson streets.

As soon as I can get time and strength, I intend writing a letter for the Herald, with your permission, stating my views of the movement last October, &c. Before leaving New England, I received numerous letters, making various inquiries which I have not yet been able to answer. Most of my friends know that I have been sick, which will be to them a sufficient apology. My health is slowly, but steadily reviving. Much love to old friends. Yours in haste. I. E. JONES.

P. S. At present, all letters for me should be directed to No. 9. Spruce street, N. Y. New York, June 17th, 1845.

BRO. J. B. COOK writes from Warren, O. under date of May 22:—"The trials you have had we have felt more or less. They have not alienated my heart from you or the cause at all. We have all been tried; but our faith is as firm as ever. The distractions we lament; but all who can be turned from the blessed hope, will have an excuse. If a man wants to be off, he will find a way, and a reason to his own mind. It is my purpose to be all that I am worth, to the cause of advent truth, to the cause of Jesus.

"The Vexed Question."

MR. EDITOR.—I am rather curious to know how you and your Miller neighbors of the Advent Herald came out in your controversy respecting the notion that John Quincy Adams, a former publisher of the Investigator, had renounced Infidelity and turned Millerite. Did you ever ascertain to your satisfaction, whether the J. Q. Adams spoken of by the Herald, was the J. Q. Adams who once printed the Boston Investigator? Please answer, and oblige a brother Infidel who has been on the "anxious seat" about this matter for some time. J. W. H.

We would inform our friend that we have not yet ascertained for a certainty that our Miller neighbors were wrong, but we think we are running no risk in advising him to leave the "anxious seat." Mr. Adams, as far as we can learn, has not turned Millerite, though we never doubted that an individual had represented himself as Mr. A., to the Editors of the Herald, in the manner they have stated. Believing them to be honest men, we acquit them of all design. They have done what they could to bring out the fictitious Adams, and we have done the same to bring out the real Adams—but neither comes. A plague on both of them!—Investigator.

If we are in the wrong, it is as singular that the real Adams does not respond to the Investigator, as it is that he does not respond to us if we are right. We therefore conceive there is an even chance that we are right. Let it be as it may, why does he not respond? It must be that he does not "read the papers."

HYMNS OF THE HARP.—Pocked Edition. This is a small neat work for the pocket, containing all the hymns, without the music, of the Harp. Retail price, 33 cts—25 per cent discount to Agents.

BRO. L. KIMBALL, of Waterbury, Vt., has on hand, Polyglott Bibles, Harps, Hymns of Harp, Shield, No. 2 and 3, and Concordances. Friends in that vicinity can be furnished by him.

BRO. HIMES returned on Wednesday from the Champlain meeting, an account of which will be given in our next. He preached on Sunday at the Tabernacle, and leaves this week for the meeting at Sugar Hill.

Notice of Meetings.

The Conference in Hardwich, Mass., is appointed for Thursday, June 26th.—See Herald, June 11.

The Conference at Sugar Hill, N. H. is appointed for July 4th.—See Herald, June 11.

NOTICE.—The brethren in Providence, R. I. have appointed a Conference at the Green street Chapel, to commence on July 4th.

Valuable Works for sale.

The Shield, Vol. 1, bound, 440 pps.	\$1.50
No. 3 of the Shield,—Review of Bush,	37
No. 1 and 2 also on hand,	37
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Cruden's Condensed Concordance, in boards	1.25
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Whitehead's Life of Wesley, two vols. in one	
of nearly 600 large pages, with correct portraits of Rev. John and Charles Wesley.	1.00
Questions on the Book of Daniel,	12
Bibles, etc., etc.	

Letters and Receipts to June 28.

J Clothly \$2 pd to end v 10, 2 ccps; Mary Beal \$1 pd to end v 8; Andrew Breed \$2 pd to 266 in v 11; Z Chamberlain 25c pd to 206 in v 9; J R Morse \$1 pd to end v 9; Miss C Thompson \$1 pd to end v 9; Miss A Warren \$1 pd to end v 9; J B Richardson \$1 pd to end v 9; J Gilchrist \$1 pd to 246 in v 10; J Clifford \$1 33c pd to 204 in v 9; D Downing \$1 pd to 210 in v 9; Jesse Walton \$1 pd to 235 in v 10; Henry Woodbury \$1 pd to 244 in v 10; John Davis \$1 pd to end v 7; Lewis Haskill \$1 pd to end v 9; D P Drown \$1 pd to end v 9; Mrs R Greely \$1 pd to end v 9; Mrs M Rogers \$1 pd to 240 in v 9; C B Whitford \$1 pd to end v 9; E Smith \$2 pd to 255 in v 11; L Clark \$4 pd to end v 11; W Rutherford \$1 pd to end v 8; C Gleason \$2 pd to 254 in v 11; Elder Smith \$1 pd to end v 9; D H Patterson \$1 pd to 163 in v 7; H Gibbs \$1 pd to 240 in v 10; Z Delano \$2 pd to 211 in v 9; H Gurney \$1 pd to end v 9; J L Leavitt jr \$1 pd to end v 9; Samuel Smith \$1 pd to 230 in v 10; B Loomis 50c pd to middle v 8, Watch; Wm Butterfield \$1 pd to end v 9; E Nye \$3 pd to end v 9; M McDuffee \$1 pd to 243 in v 10; J Sawyer \$2 pd to end v 9; J Parker \$1 pd to end v 10; E Carr \$1 pd to 154 in v 7; S K Baldwin \$2 pd to end v 9, two copies; Levi Campbell \$1 pd to end v 9; S Field \$2 pd to end v 9; E Hubbard \$3 pd to end v 9; S S Spooner \$2 pd to end v 9; Peter Albert \$1 pd to end v 8; M M Clark \$2 pd to end v 8; Wm Holeman \$2 pd to end v 9; H Shipman \$1 pd to 233 in v 10; C O Taylor \$1 pd to 243 in v 10; E Brisbane \$1 pd to end v 8; A Loomis \$1 pd to 235 in v 10.

R Boston; Wm Miller; pm Lockport N Y; J S Richards, paper sent to East Monmouth; J Litch; pm Bangor Me; pm Green Creek O; Wm Peavey; Samuel Cermont \$4 sterling, books sent to Liverpool, England. pm Clarence, NY.

☞ We have received a letter from Wm Peavey, "Liberty, June 18," (no State) please inform us where "Liberty" is.

THE ADVENT HERALD,

AND SIGNS OF THE TIMES REPORTER.

BEHOLD! THE BRIDEGROOM COMETH!! GO YE OUT TO MEET HIM!!!

VOL. IX. NO. 22.

Boston, Wednesday, July 9, 1845.

WHOLE NO. 218.

THE ADVENT HERALD

IS PUBLISHED EVERY WEDNESDAY BY

J. V. HIMES,

AT NO. 14 DEVONSHIRE STREET, BOSTON.

J. V. Himes, S. Bliss, & A. Hale, Editors.

TERMS.—One Dollar per Volume, of 26 Numbers. Five Dollars for 6 Copies, Ten Dollars for 13 Copies.

All communications for the *Advent Herald*, or orders for Books or remittances, should be directed to "J. V. Himes, Boston, Mass.," post paid.

Subscribers' names with the State and Post Office should be distinctly given when money is forwarded. Where the Post Office is not given, we are liable to misdirect the paper, or credit to the wrong person, as there are often several of the same name, or several Post Offices in the same town.

DOW & JACKSON, PRINTERS.

THE SEALING OF THE PEOPLE OF GOD.

Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.—Rev. vii. 3.

Oh! what an hour of dread suspense,
Of death-like stillness, that will be,
When, gathering through heaven's vault imman-
The whirlwinds pause o'er earth and sea.
While God's four angels stands revealed
And those tremendous winds enchain,
Till the Lord's messenger hath sealed,
The myriads of His chosen train.

But who are they who saved shall be,
Mid Israel's thousands, in that day?
'Tis those who o'er iniquity
Now vainly sigh, and cry, and pray.
Unnumbered is the countless throng,
Of every nation, tongue, and land,
That, raising there Redemption's song,
Clothed in white robes, with palms shall stand.

Seraphic shouts will then be heard!
"Salvation to our God on high,
And to the Lamb!"—to each glad word
While all the hosts of heaven reply.
Angels and saints will then adore
Before the throne, and loudly sing
"Blessing and glory evermore
To God, the Everlasting King."

But who are these, all robed in white?
Whence came they here?—O these are they
From tribulation's blackest night
Brought forth to realms of endless day.
O these are they who did endure
E'en to the end sin's mortal strife;—
Now by the Lamb washed white and pure,
To them He gives the crown of life.

Therefore shall they before the throne,
In God's own temple, dwell with Him;
Hunger and thirst shall not be known,
Nor sun shall scorch, nor cloud bedim.
The Lamb Himself shall feed them there,
From living fountains of His grace;
And death's Almighty Conqueror
Shall wipe all tears from every face.

Events preparatory to the Reign of Christ.

The destruction, not the conversion of the wicked of the world, will be preparatory to that reign. This must follow as a certain consequence from a personal coming of Christ. That coming is everywhere represented, in the Scrip-

ture, as intended to close probation, and seal the fate of the world. It will be a judicial and not a merciful coming—a coming as a Judge, and not as a Savior—a coming in robes of vengeance, and not in those of salvation—a coming to destroy, and not to save the wicked. This is the uniform representation of Scripture. But we have express and multiplied declarations on the inspired pages, that, as preparatory to the reign of Christ, the wicked shall be destroyed. We can cite but few of these. "There shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth. Out of Jacob shall come he that shall have dominion, and shall destroy him that remaineth of the city."

Soon after, it is added by the prophet,—
"Alas, who shall live when God doeth this!" Numbers xxiv. 17, 19, 23. "Yet have I set my king upon my holy hill of Zion." [This God says he will do, though the heathen and people, with their kings and rulers, conspire together to prevent it.] "Ask of me, and I will give thee the heathen for thine inheritance, session" [all that oppose his reign.] "Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." Ps. ii. 6, 8, 9. "And it shall come to pass in that day, that the Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth. And they shall be gathered together as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited. Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously." Isaiah xxiv. 21—23. Christ says, when he returns with the kingdom he will thus command respecting the opposers of his reign,—
"But those mine enemies which would not that I should reign over them, bring hither and slay them before me." Luke xix. 27. At the sounding of the seventh trumpet, when the reign of Christ is introduced, it is exclaimed by the elders in heaven,—
"And the nations were angry, and thy wrath is come, the time of the dead that they should be judged, *** and that thou shouldst destroy them that destroy the earth." These texts, though a few of many touching this point, prove beyond all doubt that the overthrow and destruction of the enemies of God will be preparatory to the reign of Christ. I am aware that multitudes of good and benevolent Christians are hoping better things for the world; are hoping that the promised reign will be preceded by the conversion, and not the destruction of the world. This is a good hope in itself, but what is its foundation? What promise, what prophecy, what signs, what prospects justify it? Has God so spoken?—do the tendencies of these favor it?—do his providences indicate it? Look at the world at this advanced period—in this age of moral and religious enterprise—of high zeal and glowing hope of success—this age of light and truth, and great moral and religious tendencies—and what is there to encourage?

What advances upon Satan's territory are made? What conquests achieved? Is it not a mournful fact, that, with all these advantages, the church does not keep pace, in her progress, with the increase of the world's population? No wonder that a minister of this city, in a recent missionary discourse, was constrained to say, "that, at this rate, it would take ages on ages to convert the world." But what prospect of a better rate? God has not promised it, but predicted the reverse. The world will wax worse and worse till Christ come to reign. He will find it as it was in the days of Noah and Lot. Then those shall be destroyed that destroy the earth.

Another event will be, the resurrection of all who have died in the faith, from the beginning of time. This event, also, as all must allow, is, in Scripture, connected with the personal coming. See 1 Cor. xv. 22, 23. 1 Thess. iv. 14—17. And in prophecy it is connected with Christ's reign. In Ezekiel xxxvii. 12, 13, it is said,—
"Behold, O my people, I will open your graves, and cause you to come up out of them: and ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves." It is added, versed 24, 27, "And David my servant shall be king over them; and they shall have one Shepherd: they also shall walk in my judgments, and observe my statutes and do them. My tabernacle shall also be with them; yea, I will be their God, and they shall be my people." This cannot take place before Christ comes; for, 1. There is to be no restoration until that time. 2. By David, here, all understand Christ to be intended. 3. The tabernacle of God is not to be with men, until the new earth is created. See Rev. xxi. 3. The language, then, must denote a literal resurrection. When Michael (who is Christ) stands up to reign, according to Daniel xii. 1, 2, the resurrection is to occur. "And many that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." Here, as in many cases in prophecy, two events, though to occur at different periods, are grouped together as though really connected. Subsequent revelations show their order as to time. Though this may be disputed, one thing must be clear, and that is all that is material in this case, that when Christ stands up to reign, the resurrection will take place. This the prophecy so declares. One other quotation must close the proof of this point. "And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands, and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be

priests of God and of Christ, and shall reign with him a thousand years." Rev. xx. 4-6. No language could teach more plainly than this does, that the resurrection of the righteous dead will be preparatory to the reign of Christ. I am aware, that, to avoid our conclusion, this has been called a spiritual resurrection. To say nothing of the absurdity of such a view, let me inquire where the consistency is, in our opponents' explaining this language to mean a *spiritual* resurrection, and that used in the same chapter respecting the judgment, to mean a *literal* judgment? Why not both spiritual, if either? But we regard both as literal, and so, with great unanimity, have the whole church.

The last event to be considered, as preparatory to the expected reign, is the renewal of the earth and heavens. This clearly follows from previous positions. It is an event that is associated with the coming of Christ, and clearly implied in the resurrection. But positive proof is at hand. In connection with a description of the promised reign, and as preparatory to it, is declared by Isaiah,—"The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly. The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it: and it shall fall and not rise again." Isa. xxiv. 19, 20. "For, behold I create new heavens, and a new earth; and the former shall not be remembered, nor come into mind." Isa. lv. 17. The apostle Peter, as we have seen in another place, fixes the period of the fulfilment of this promise at the coming of Christ, and after the conflagration of the present heavens and earth. 2 Peter iii. 10-13. As his reign does not begin till his coming, it must be a preparatory ~~to the time and place of his reign, and~~ ix. 28. "And Jesus said unto them, Verily I say unto you, that ye which have followed me, IN THE REGENERATION, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." His reign, then, is to be in the regeneration, or new earth. That promised earth is subjected to him. Heb. ii. 5. In it, with all the redeemed, will he reign forever and ever.

These are the more important events that are to precede, and prepare for that reign. And are they not now upon us?—*Tabernacle Sermon by S. Hawley, Jr. pp. 43-54.*

LETTER FROM BRO. I. E. JONES.

DEAR BRETHREN.—Many of you having inquired by private correspondence, my views of the seventh month movement, I take this, the earliest convenient opportunity, of answering all of your inquiries, as far as I am able, through the Herald. And I cannot do this better than in the language of our beloved brother Hale, at the late Conference in Boston. He says:—"I believe that was a great spiritual work; but not a fulfilment of prophecy." You may inquire how it could be a true work under false opinions? I ask, in return, that you will point to an instance in which the faith of God's people has been tried, by right opinions. I regard it as a settled economy with God to only permit his people to see and know in part, till that which is perfect shall have come; when the veil will be taken away, and the dark vision through the glass be exchanged for the unclouded open visions of eternal day. If Abraham had known the whole truth in the case, when he went up to the mount, think you that it would have been a trial worthy of entitling him to be called the friend of God? If Jacob had known that on meeting Esau, instead of killing him, his face would shine like an angel's, would he have

wrestled all night with the angel? or, had he known the fate of Joseph, would it have whitened his hairs for the grave? And if Elijah had fully known in the outset all the steps by which he was to come to his glorious change, would he have wished to die, and been humbled to confess that he was no better than his fathers! And passing hundreds of cases to this point, if the disciples had cherished right opinions respecting the King and Kingdom, would they have been scattered every man to his own, and talked with sadness by the way? No! They would have leaped with almost frantic joy at every successive step towards the final issue. The fact is, truth is always so glorious in its results, that if one saw the whole of it in the outset, he could not be tried—he would wade seas of fire, or shout from the rack. So if in 1839, we had understood all the facts respecting the speedy coming of the King, we should have passed to this time in calm serenity of mind without a trial. "But," you say, "the promise is, that the wise of this generation shall understand." True; and so it is promised the meek of all generations that they shall be guided in judgment; and yet we see that they only knew in part, at the time of the accomplishment of the things which respected themselves.

We can only explain unfulfilled prophecy, by that which has been fulfilled. Were it not for this rule, we could not prove that the second coming of Christ will be personal, and literal. But as all the Scriptures which speak of his first Advent were literally accomplished, as his being born of a virgin, anointed by the Spirit, betrayed by his friends, sold for thirty pieces of silver, receiving gall, being scourged, numbered with transgressors, having his hands and feet pierced, ~~resting~~ making his grave with the rich, not seeing corruption, ascending on high, &c., &c.,—were all *literally* accomplished, we are safe and only safe in interpreting those Scriptures, referring to his 2d Advent, such as his coming in clouds, being revealed in flaming fire, coming like the lightning from the east to the west, uttering his voice and raising the dead, and judging them at his appearing and kingdom; destroying the wicked from the earth, and burning it with its works and the heavens; coming in glory with all the holy angels, and all flesh seeing it together, and the wicked wailing because of him; &c.,—will have an equally literal accomplishment. And hence, as the text, "He will guide the meek in judgment," has been fulfilled to them by their only seeing and knowing in part, we are not authorised to explain the text, "The wise shall understand," as conducting us to the day and hour of Christ's appearing. Besides, the Savior did not more frequently or clearly enumerate the doctrine of salvation by faith, through his own merits, than to the last generation, the generation which should see the signs, "Ye know neither the day nor the hour, wherein the Son of man cometh." And the rules of criticism by which these texts are removed out of the way of knowing the day and hour of Christ's coming, would remove every text out of the way of Universalism, or any thing else this side of open Infidelity.

A belief may be morally right, and yet, in matter of fact, wrong. For instance: Abraham was morally right in believing that he was to offer Isaac a slain sacrifice; but wrong, in matter-of-fact; because God did not intend it, but only to try him. And so also in all cases before adduced.

So were we right in expecting the Savior in '43 and '44, because we decided on the balance of evidence then before us. And if I were placed back of those evidences again,

with only the experience I then had, I should decide as I then did, excepting the day and hour, which I believed for a short time last fall.

"But," says one, "fanaticism has grown out of this work; and therefore it cannot be of God."

This, I deem as wide an extreme, and as fallacious reasoning as the other. I beg to be pointed to a true work of God which has been free from fanaticism. Luther's preaching was followed with fanaticism, in comparison with which, all the fanatical views amongst us are but a drop to the ocean. Those who urge this objection surely ought to repudiate that movement, and hasten to Romanism. So also was Wesley's preaching followed with fanaticism, till he was obliged, in some cases, to cut off whole societies. And if a name were given to every opinion entertained among us, it would not amount to the number of the different kinds of Methodists. The Chocranites grew out of the Christians, the Robbinsites out of the Free-will Baptists of this country, in our own day. And even under Paul's preaching, some who began in the spirit, ended in the flesh. And Nicholas, one of the deacons of the apostolical church, taught a plurality of wives; and one of the early defenders of immersion, taught and practised the immersion of both sexes naked! The fact is, so far from fanaticism being an evidence that the work to which it attaches itself is not a true one, the reverse is mainly true—the devil will never afflict a cold formal church with it.

Besides, the sects have made, and do make, virtually, as many tests of salvation as the most whimsical among us; else why do they compass sea and land to make one proselyte as though there was no salvation out of "our church." And the wickedness, divisions, and quarrels, of which I have been informed as occurring in about one hundred churches in this city, Brooklyn, and Boston, with a few in the country, has led me to conclude that before I leave the Adventists because of divisions, I shall wait till I obtain an answer to this prayer, "Lord to whom shall I go?"

I believe that all of the consecration which was made in that charity, without which, though we give all our goods to feed the poor, and our bodies to be burned, it profiteth us nothing,—was a true work.

The fanaticism which has grown out of it, has arisen from taking two extremes, viz., that it was *all* of God, and therefore the fulfilment of the parable of the ten virgins: or, that it was *all* of the devil, and wholly to be rejected; while others have gathered the good into vessels and cast the bad away.

Dear brethren.—Can we not all take this middle ground? I might ask, Can we in Scripture or reason take any other ground? Do I hear any one say, "I do not feel to labor for sinners, and therefore am indisposed to look at this position?" So says the backslider, "I do not believe there is any Savior?" so says the Infidel also, "I have no sympathy for sinners." Neither had the disciples when they wished to pray for fire from heaven on their enemies. "But if sinners were to be converted, it would increase prayer for them, and lessen it for the coming of the kingdom; and would, therefore, be the worst calamity that could fall upon the church." There is more joy in heaven, over *one* sinner that repenteth, than over ninety and nine just persons, whose probation is ended, and who, therefore, need no repentance.

Dear brother—Are you going up to the retributions of the last day with these four characteristics which in all past time have been peculiar only to backsliders and Infidels! Allow me to entreat you by the groans of Calvary, the nails and spear which pierced the Savior's feet and side, the thorns which wreathed his

head, and the priceless value of the soul, and especially your own, not to let the last sands of time yield under your feet with such awful unbelief in your mind.

My soul yearns over you with a tenderness which eternity alone can reveal. But it would be a false sympathy, which would lead me to speak softly of such dreadful, presumptuous unbelief, as you have fallen into. In God's name, wake up to the last work of pulling souls out of the fire! The devil could not induce the churches to turn us out fast enough, to abridge our influence, but he must needs set us to coming out ourselves, and thus limit the circle of our usefulness. But the work is moving on again; nearly all our congregations are increasing; we are gaining access to new minds; sinners are being converted in almost every place, and Zion's host are putting on the strength of Him that giveth the increase.

Say not that we have no influence. Christianity was in far greater disrepute at the crucifixion: and yet in a few days 3000 were converted; and many more flocked to them. The heart of man is so hard, and, under no circumstances, can it be won to Christ, without the power of God. And so great is the power of God, that there can be no circumstances in which that power cannot reach, and convert men. Filled with the Holy Spirit, and burdened with a sense of the sinner, men will flock to hear you. Oh for a trumpet voice on all the world to call. Yours, in tribulation and hope.

I. E. JONES.

New York, June 24th, 1845.

The Jesuits in Europe.

By the late arrival from Europe, of the Queen of the West, we are apprised of the most serious conflicts between "the Jesuits" and the people of Switzerland—the Jesuits having been detected in a plot to produce a revolution in that country, favorable to monarchy and the Pope. The proceedings of the Diet on this subject, will be found in the "Sun," of the 2nd inst. The Jesuits had assumed the most arbitrary and tyrannical powers, and their champions had denied the right of the people of Switzerland to act independently of the Pope. The whole proceedings are full of intense interest, and show to what extremities the Pontiff of Rome resorts, even in this enlightened age, to extend and consolidate his power. The people of Switzerland wish to expel the Jesuits, as "enemies of liberty—enemies of the press—enemies of liberal education, and the friends of despotism." The champions of the Jesuits and the Pope answer—"expel if you dare—we will drive you back with arms in your hands!" The Pope is thus declared omnipotent and the people nothing.

How perfectly analogous to the schemes at Kensington and Southwark! The people, the American people, call a meeting to discuss their Constitutional rights. The subject of the Pope say, "do it if you dare," and resolved to resist the exercise of American rights by force of arms! They war against Switzerland precisely as they did against us, and resort to murder and assassination, to maintain the supremacy of the Pope. The conflict in Switzerland is still undecided, and a sanguinary struggle is now anticipated, both parties resolved—the Swiss to maintain their republican rights, and the Jesuits to have recourse to war to maintain the supremacy of the Republic of Switzerland.

Like ourselves the people of Switzerland govern themselves, and boast of a Republic. The civil and political rights of the people become involved in jeopardy from the temporal and spiritual despotism of the Pontiff at Rome, who is now so energetically engaged in the propagation of Popish supremacy by means of his legions of Jesuits—who swarm like the

locusts of Egypt over every country, only to destroy. The present time is indeed pregnant with great events, when in our own land, and under the sign of manual of the Archbishop, publications are sent forth day after day, in vindication of Jesuits and Jesuitism, and aiming to popularize its spirit among the American people! We stand on the brink of the crater of a moral volcano, that may deluge the world in its fires. The long repose of the Popes has inspired them with demoniac ambition. Once more they burn to subjugate the world, and hold the universe under the dominion of "the order of Jesuits." As Americans, we are bound to resist them to the last.

Religion always stands enshrined in its privileges, when confined to the worship of the creature, to the Creator. In this relation it is always sacred. But statesmen, philosophers and political economists, under the influence of a benevolent affection for the happiness of the human race—have at all times, and in all countries, looked with an anxious eye to the social and moral evils, which flow from some systems of religion more than others. The entire history of the Popes presents but one scene of bitter conflict between the extortionate spirit of ambition, and resistance of Kings and people to the demands of ecclesiastic power, aiming at tyranny that famished the people, to pander to the voluptuousness of Monks, and stript Kings of their authority, in order that Popes might parade in the pageantry of a bloody and cruel despotism.

Switzerland now feels the difference between such a hierarchy, and the right to worship God. She feels the difference between the people and the Pope. It is this difference that desolates her land with blood—fills families with hate and discord—and spreads far and wide the havoc of intrigue, ambition and venality—the lust of personal dominion attempting to supplant the ties of affection, the sympathies of love, and the endearments of domestic attachment.

The convulsion of nations originate from the miseries of the family circle—especially when Jesuitical ambition attempts to kindle on the altar of love, the feuds of hatred and dissension.—*Satur. American.*

Anti-papal Effort in Germany.

PRIEST RONGE.

Popery seeks to dazzle and besot the mind by pomp and superstitious observance. Without any serious effort to enlighten and sanctify, the priest requires conformity to the numerous rites, ceremonies and feasts of the Church. The better to succeed, the magic potency of relics has of old been a fruitful source of the mysterious power over the conscience, wielded by the treacherous priesthood. In the Carlow Sentinel of Nov. 18th, 1837, appeared the following letter, followed by a copy of the handbill alluded to:—*Chris. Fam. Mag.*

NEW MIRACLES—THE BONES OF ST. VALENTINUS.

To the Editor of the Dublin Record:

Dear Sir:—Some time since, my attention was directed to an account in your paper of a gift made by the present Pope, of the body or sacred relics of St. Valentinus to the Order of Carmelites in this city. Last week a coarsely printed handbill was circulated about town, stating that the body had arrived in the Carmelite Chapel in Whitefriar street—adding also that the Pope had attached a plenary indulgence to the repetition of certain prayers in said chapel before the sacred relics. Yesterday I visited the Chapel—and having passed through the crowd to the altar, to which I was led by one of the numerous attendants in the place, I saw a grating fixed underneath the altar, and through this grating, what appeared

to be a coffin or case covered with crimson velvet, fringed with gold lace. There was a group of worshippers prostrate before the grating, whose actions surprised me not a little. They continued to thrust their fingers through the grating, and to rub old gloves and fragments of linen cloth against the velvet covering of the coffin. Having inquired of the guide the meaning of this proceeding, he informed me, with great animation, that the people were extracting holy virtues from the blessed saint's body, in order to cure, by those sanctified pieces of cloth, all manner of diseases! I remain your obedient servant.

C. M. FLEURY.

Dublin, November, 13th, 1837.

Now, on this transaction, the Editor of the "Downfall of Babylon," who was formerly a Romish Priest, holds the following language:

"Reader—fellow-citizens—and you, ye deluded papists, should your eye glance over what we are now about to disclose, what ought not to be your indignation against the juggling Church of Rome, when we tell you, and can prove to you, that the pretended body of St. Valentinus, which is now exposed in Dublin, for the adoration of the Papists, was brought over by myself from France to Kentucky, as a present from Pope Pius VII. to Mr. Dubourg, late Bishop of Missouri, in the year 1823. It was made a present to Bishop Dubourg, as his patron Saint, for the Diocese of St. Louis, in Missouri. I brought the entire skeleton of the Saint. It was carefully packed in a box about two feet and a half long, and about a foot wide. The box was tightly closed and sealed with several seals. I also brought with me the document or certificate in Latin, authenticating said relics; they were (so said to be) the entire relics of St. Valentinus, martyr, with the name of the Saint inscribed thereon, and accompanied with all the formularies of the Church of Rome on such occasions. There is no mistake, since, according to the Romish Martyrologies, there was but one St. Valentinus, martyr. As I was to proceed no further than to the Romish Seminary at Bardstown in Kentucky, I delivered the sacred treasure to Benedict Joseph Flaget, Bishop of Kentucky, who sent it to its place of destination, St. Louis, and there, of course, it is at the present time."

THE CHRISTIANS AND THE DRUSES.—We find the following in the *Toulonnais* of the 22d:—"Civil war has re-commenced in the Lebanon, between the Christians and the Druses. On the 30th ult, the first battle took place near the village of Aramur. The Christians retreated, after having had six men killed, amongst whom was the Emir Assad Hmoud. The Druses, who were much more numerous, had 27 killed, including the son of the Sheik Emir Eddin. Another affair took place on the same day near Diarbel Kamar, but the results are not stated. On the receipt of the news of these events, troops were sent off from Beyrout. The war has commenced on various points. In the district of Metten, the Christians have gained the upper hand, and were every where burning property and putting the inhabitants to the sword."

THE COMET.—The second great comet of 1845, has been observed at the High School Observatory. Its nucleus is said to be as bright as Jupiter. Its tail is broader than that of 1843. It much resembles the drawing of the comet of 1819, which may be seen in Kendall's Uranography.

This is the fifth comet that has been seen since New Year. We learn from our friends of the High School Observatory, that two more are predicted, making seven comets in all for the year 1845, a number unexampled in history. We must not forget, among the wonders

of the year, to mention the remarkable conjunction of two comets in February last, at a distance of only 11-2 degrees apart. The near approach was predicted and verified by our astronomers.—*Phil. Gaz.*

Advent Herald & Reporter.

"THE LORD IS AT HAND."

BOSTON, JULY 9, 1845.

Review of "Bush on the Resurrection of Christ."

"The Resurrection of Christ; in answer to the question, whether he rose in a Spiritual and Celestial, or in a Material and Earthly body—By George Bush, Professor of Hebrew in the New York City University," is the title of a pamphlet of 92 pages, just published by Wiley & Putnam, 161 Broadway, N. Y.

The discussion of this question is the one on which the whole doctrine of the Resurrection turns. Says the apostle, 1 Cor. xv. 13-15, "If there be no resurrection of the dead, then is Christ not risen: and if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not."—Therefore, to disprove the resurrection of the bodies of the saints it is necessary to disprove the resurrection of Christ's body. The pamphlet before us is evidently written to strengthen that part of his argument in his previous work on the "Resurrection" which we reviewed in the third No. of the "Shield." Says Professor Bush:—

"With no true believer in the Revelation which God has given, can it be for a moment questioned that the doctrine of the Resurrection stands prominent and pre-eminent among the disclosures of that sacred volume. The dark guessings of the ancient philosophers—the dim intimations—the uncertain hopes—the timorous deductions—of the universal reason, that man, in his essential being, shall survive the triumphs of the tomb, and possess immortal life, are all confirmed, authenticated, and assured to his faith, by the teachings of Him, who 'hath brought life and immortality to light.' Upon the impregnable rock of the same authority stands the asserted fact of the resurrection of Christ himself, who rose 'as the first fruits of them that slept.' The fact of our resurrection is indissolubly connected with that of his, with only those differences which must necessarily accrue, in the nature of the case, from the difference that separates man from the God-man. The great mystery of godliness—'God manifest in the flesh'—the true constitution of the theanthropic person of Christ, we assume not to fathom. We receive it as an ultimate fact, resting upon the sole authority of the inspired word, that in the economy of redemption, Divinity came into union with the humanity; and tabernacled in the flesh. We receive it, also, that this Divine Person died on the cross, so far as he could die, and that he rose from the dead as truly as he died. So far we are occupying ground common to all evangelical Christians.—With them, also, we fully agree in the importance of this fact, as the great central truth of Christianity, and the demonstrated pledge of the doctrine of the resurrection of the saints. The return to life on the third day of the august Lord of life, ever has been, and ever is to be, the assured seal and earnest of the living again of those who have slept in Jesus. But how far the resurrection of Christ is to be regarded as an exact pattern of the resurrection of the saints, can only be determined by determining how far, from the nature of each, the conditions of the one could find a parallel in those of the other. It is certain that the body of Christ did not 'see corruption.' It is certain that the bodies of the saints do see corruption. This establishes at once an immeasurable diversity, in this respect, between the two. In the one case, the body is made the subject of a change called resurrection, while its organic integrity remains unimpaired; in the other, if the common view be admitted, bodies which

have been dissolved, dissipated, and formed into countless new combinations, are to be reconstructed, and vivified anew by their respective souls or spirits, and thus made to live again as the identical bodies which died. If this be not the commonly received view, we would gladly be informed what it is."

This difference in the condition of the body of Christ, and that of the dead bodies of the mass of mankind we admit. But, at Christ's appearing, will not the bodies of some that have fallen asleep only a few days previous, be circumstanced with regard to corruption the same as was Christ's? And who would ever adduce the dissimilarity of condition in the bodies of the mass of the dead, and that of those which shall have but just fallen asleep and those of the living who will be changed at Christ's Advent, as an argument against their all attaining to the same state in the resurrection? or against their resurrection being all of one "pattern"? No one, certainly. And if this is no obstacle in the restoration of the bodies of all the saints after one "pattern," it can not militate against Christ's resurrection being considered a "pattern" of that of all his saints. Besides, it must be more of a miracle to reanimate the lifeless clay, to reinfuse into it the life giving and vivifying principle, than it would be to restore bone to its bone, cause the sinews and flesh to come upon them and cover them with skin, after they have been dissipated and resolved into their original elements. The breathing upon the slain so that they lived, is the most sublime event in Ezekiel's "Valley of Vision." Man can mould the likeness of himself in wax and clay, or chisel in the rock "the human form divine;" but God alone can animate the clay and cause the dead to live. We can therefore regard the difference in corruption between the "First Fruits" and those who sleep in "Jesus," as a small item in the "likeness of" their "resurrection." Again we read:—

"The question, then, comes fairly for consideration respecting the nature of Christ's resurrection, and the quality of the body with which he emerged from the tomb of Joseph, and in which he appeared, from time to time, during the forty days previous to the ascension from the Mount of Olives. In determining this question, we readily admit that our only source of information is the inspired oracles. Reason and science are utterly at fault in the attempt to solve a problem which involves the nature and laws of that existence upon which He entered at his resurrection, who says so sublimely of himself, 'I am Alpha and Omega, the beginning and the ending, which is, and which was, and which is to come, the Almighty.' We are thrown entirely upon the disclosures of revelation for the needed light upon this subject, and by the teachings of that word we readily abide. What is its testimony?"

In this we are happy to agree. We can, therefore, cheerfully unite with him in listening to its teachings. Professor Bush first answers and does away with the objection that the resurrection of Christ was not more public: it was not shown "to all the people, but unto witnesses chosen before of God, even to us who did eat and drink with him, after he rose from the dead." He then proceeds to the discussion of "the great question" which "concerns the real character of the event itself, and the nature of the body in which our Lord arose." He then argues that the angels, Luke xxiv. 4, who appeared to the women in the sepulchre of Christ, when they were perplexed at not finding the body of Jesus, were at first not seen by them, but, a moment after were "miraculously made visible, and that, too, by a subjective miraculous effect, wrought upon the women themselves, whose spiritual eyes were opened to discern these beings of a spiritual rank;" which he contends shows "that a spiritual body may become in some way, suddenly invisible." He also contends that the

two angels who suddenly stood by the disciples when they were gazing steadfastly into heaven after their ascended Lord, Acts i. 10, were thus suddenly and miraculously made visible. He next instances the sudden appearance of Christ to Mary, John, xx. 14, the appearing of the angels in the tomb to her, 11th and 12th verses, when they seem to have been invisible to Peter and John a few moments previously, v. 6-10, when they must have been there, as evidences that spiritual beings "could become visible or invisible at pleasure."—He however says:—

"In saying that the angels were previously there, I would of course be understood as using language in accommodation to those natural ideas of which it is so difficult to divest ourselves, rather than to the absolute verity of the case."

"It is not necessary to suppose, as it is not possible to prove, that an angel in heaven may not appear to the internal sense of a man on earth, and still be as much in heaven at the time as before; for heaven can only be correctly conceived of as abstracted from time and space."—p. 16.

We shall not deny that the eyes of mortals may be so holden that they shall not discern the bodies of celestial beings; but when the locality of an heavenly messenger is given, we can only understand it in accordance with "the absolute verity of the case," and as being actually present where it is affirmed to be. Again says the Professor:—

"If an angel is seen in human form, it must either be converted to a human being, with its solid organisms, or it must be seen as it is by an internal eye, adapted to take cognizance of spiritual objects. Which is the most probable, I leave to my readers to judge. I am well aware that this idea of the opening of a spiritual eye is not very familiar to the mass even of serious minds, at the present day, and, accordingly, does not probably present itself very distinctly to their conceptions.—It may be well to cite an illustrative instance. In the Israelitish story, 2 Kings vi. 17, we meet with the following incident: 'And Elisha prayed and said, Lord, I pray thee, open his eyes, that he may see. And the Lord opened the eyes of the young man, and he saw; and behold the mountain was full of horses and chariots of fire round about Elisha.' Here was the opening of the eye of the spirit, for we cannot imagine that his outward eye had been previously closed. If any one demands the philosophy or psychology of this, I cannot explain it."

"An angel is confessedly a spirit; but a spirit cannot be seen, in his true nature, by the visual organs of man. If an angel, therefore, becomes visible to a man, it must be in one of two ways: either by means of a change in the conditions of the spirit, or by a change in the perceptive powers of the man. In the latter case it is by the process spoken of above, to wit, the opening of the spiritual eye, which is but another term for that peculiar intellectual state into which the prophets were brought when favored with supernatural visions." pp. 16, 17, 18.

That spiritual intelligences may visit this world on missions of love and mercy, and may be around or among, or hovering over the children of men, and yet be invisible, we will not deny; for we have ever loved to cherish the thought that even the "angels" are "all ministering spirits, sent forth to minister for them who shall be heirs of salvation," Heb. i. 14; that "the angel of the Lord encampeth round about them that fear him, and delivereth them," Psalm xxxiv. 7; that we may "entertain angels unawares," Heb. xiii. 2; that the saints who die, are, like Lazarus, borne by angels to Abraham's bosom, Luke xvi. 22, and that those who do the will of God are a spectacle to angels, as well as to the world and to men, 1 Cor. iv. 9. And when language is thus given in plain and positive declarations, in narrative language, we can conceive of no reason for supposing that there is no such being as is described, actually present,—that the angel is still in heaven and is only a conception of man's mental vision!

But how can an angel be seen in a human form,

and yet the same being at other times be present and invisible? We contend that our natural eye is so dimmed by the effects of the curse that we are unable to discern much that is beautiful and glorious in the works of Jehovah. The Lord is to destroy "the face of the covering cast over all people, and the vail that is spread over all nations," when he shall swallow up death in victory, and remove the curse from the earth. Now we only see through a glass darkly; then we shall see as we are seen and know as we are known. When the film is thus removed from our eyes, we shall behold, according to the Scriptures, the light of the moon, equal to the light of the sun; and the light of the sun increased seven-fold. It may, therefore, not be impossible with God to enlarge our powers of vision, so that we may behold angels in a bodily form, and again he can render them invisible to us, without calling to our aid any internal eye, or producing in us mere mental conception.

TO BE CONTINUED.

Proposal to Subscribers.

To those of our subscribers who are not in arrears for their paper, who will send us one new subscriber, with advance pay, previous to the first of September, we will mail to their order either of the reports of the Boston and Lowell Conferences, the First and Second Coming's of Christ, or the Tabernacle Sermon.

To those who will forward us the names of two new subscribers, with advance pay, we will mail to their order either of the following works,—Miller's Lectures, Miller's Life and Views, Spaulding's Lectures, or No. 2 of the Shield. This is a very important No. of the Shield. It should be in the hands of every Advent family.

To those who will send us three new subscribers, with advance pay, we will send to their order either two of the above works, the second and third Nos. of the Shield, the complete "Millennial Harp," or the two Vols. of Litch's Prophetic Expositions. All of the above, but the Harp, can be sent by mail.

Those sending us any number of subscribers, may select from any of the works we publish in the above proportion, while we have them on hand, till September 1st. It will be remembered that none of the Nos. of the Shield are stereotyped, so that when the present edition is out, we can only reprint at a great expense. We have also been obliged to melt up the plates of many of the other works; so that those who wish to obtain certain Nos. of the Library, must apply in season.

Not "Seth."

We receive letters frequently directed to "Seth Bliss 14 Devonshire St." We wish to have it understood that we lay no claim to that "venerable antediluvian name which has survived one general deluge," etc., etc., etc.

Unworthy Teachers.

We still hear of continual complaints respecting various persons who have called themselves to the work of the ministry. Let no teachers be encouraged but such as are known to have the confidence of the brethren. It is not always safe even to trust certificates of their character, unless the certificates are from those who are known; for there are many societies that have departed from the faith, that are ready to recommend any that will teach their erroneous sentiments. We notice that J. D. Poor has been advertised in the Voice of Truth, as guilty of unworthy misconduct; and M. Williamson is denying the personality of the Lord Jesus Christ, or any personal coming. "Let those who are teaching in-

consistencies be well understood. Those who stand aloof from, and refuse to act in counsel with their brethren should also be closely scrutinized.

The Protestant Unionest.

This paper is among our most welcome exchanges. It is published by Bro. Walter Scott, at Pittsburg, Pa. It is devoted to the cause of waging war upon the Mother of harlots, the Beast of the Apocalypse, the Babylon of Revelations xvii. We find much choice information in it on the subject of the Papacy; and many ably written articles on its abominations. We find in it no low squibs against the Advent doctrine. Its office was burnt during the Pittsburg fire; but we are pleased again to receive its regular issues.

Albany Conference.

"Now we will not contend whether we have been mistaken relative to the design of our brethren, in the resolutions of the Albany Conference, or whether they have seen their error and changed their course. If they now repudiate the idea of building up a party or a sect, and wish to find what the gospel teaches, and act accordingly, we are *one again*, so far as this matter is concerned." *Voice of Truth.*

We can assure Brother Marsh that we have seen no reasons to change our course since the Albany Conference. There is nothing in those doings in reference to sect or party. Our designs there were freely and fully, and openly expressed. There was no covering up or concealment. We deemed it our duty to be frank with the world, and express in plain unequivocal language our real sentiments, so that those who accept or reject, may know what they accept or reject, and always know where to find us.

THE ALBANY SPECTATOR.—We have desired to speak of the candor of this paper, so different from many of the so called religious papers.—The low squibs on Millerism which find so ready access to some other prints, we have never noticed in its columns. We desire to be just in awarding to each and all their due.

New Publications.

Our attention was called, some time since, to two new works on Popery. The first is a "Narrative of Iniquities and Barbarities practiced at Rome in the nineteenth century. By Raffaele Ciocci, formerly a Benedictine and Cistercian Monk. Student and Hon. Librarian of the Papal College of San Bernardo, Alle Terme Diocleziane, in Rome. First American, from the Second London edition."

This is a most interesting personal narrative of an individual who was made a monk against his will; but eventually fought his way in opposition to his brother who was a priest—his family who were papists—his own "order" of monks—the inquisition and its officials, till he found his way to England, where he published his book. It gives a striking picture of the spiritual, political and social curses, which modern Popery inflicts upon its wretched victims where it has the power. We can make but one quotation. It shows the fate of those who dare to give the Bible its true place, where Popery can act without fear. D. Alberico Amatori, "librarian in the monastery of the Holy Cross of Jerusalem," cherished a secret preference for the Holy Scriptures, which he made known to a few of his brother monks, in confidence. Ciocci was of the number, who speaks of him, their plan, associates, and their fate, as follows:—

"I listened to this good man with fervor and attention, and he, observing the earnestness of my

manner, thought proper to put me in possession of a plan he had conceived for working a reform in the order, but forbade me to impart his secret. The change was to be effected by simply adopting the Bible alone as the rule of faith. I willingly subscribed to his project, with fourteen others, who had already given their names.

D. Alberico, in the simplicity of his heart, and in the rectitude of his intentions, did not hesitate to present himself to the General, D. Nivardo Tassini, and explaining to him his sentiments, he asked permission to retire to some monastery, with fifteen others who entertained the same opinions, for the purpose of living in the perfect observance of the proposed rule. His proposition was considered a scandalous and unpardonable offence; and we were all denounced before the Holy Convocation as heretics and apostates, aiming at the destruction of our order.

The grossest calumnies were instantly fabricated against this man of God. On being summoned before the tribunal, and commanded to lay open his plans, he produced a long exposition, setting forth his views in the plainest and simplest form, to which we had all subscribed. After a brief examination, it was thought advisable to impose silence on the parties; probably as the best method to avoid giving publicity to the affair, which might have attracted other disciples. They knew not how to condemn the pious device of a monk, who aimed to reinstate the Bible in its former position; for the Romish Church recognizes the Scriptures, notwithstanding she places above them human fantasies, which she pronounces infallible.

The General, in the mean time, in order to crush the design, deemed it expedient to put in practice the celebrated maxim, "*Divide et Impera.*" The monk Stramucci was sent to the monastery of San Severino in the marshes; where, owing to the insalubrity of the situation or from some other cause, he was from a robust man reduced to a skeleton. D. Andrea Gigli, curate in the monastery of Chiaravalle, was called to Rome. He was then in the enjoyment of excellent health, but in a short time his appearance was strangely altered, and after gradually sinking for two months, he was one morning found in his bed a corpse. We were in the same college, and I was an eye-witness to the fact. D. Eugenio Chioni remained in Rome, but after four months, he also sunk into the tomb at the age of thirty-one. D. Mariano Gabrielli, who was in the flower of youth, was, in the same manner, gradually declining for six months, and then, like the former one, died of what was called consumption. The Abbot Bucciarelli, a man of Herculean stature, slept with his fathers after an illness of three days. The Abbot Berti was, after two months, attacked by a slow fever, and expired after ten days' illness. D. A. Baldini, at the expiration of thirty-four days, was seized with violent spasms and inflammation, and went to rejoin in heaven those martyrs who had preceded him. The other six, through a special interposition of Providence, escaped death; but all had to sustain for many months a dangerous struggle with this last enemy. Only D. Alberico and myself remained untouched by this *mysterious agency*, but we lived in daily expectation of sharing the same fate."—p. p. 53, 54, 55.

The second is, "A Synopsis of Popery, as it was and as it is." By William Hogan, Esq., formerly Roman Catholic Priest.

This is a mere "Synopsis of Popery." It gives, from the standard papal authors used in their colleges, a brief statement of the principles of Popery, and facts to show their practical tendency. It is a true miniature exposition of Popish doctrine and practice. The whole story of its abominations can never be told.

But the book is designed chiefly as a warning to the people of this country against their most deadly foes. In vain will men speak to a people who will not regard what God has spoken. We value the book, as we do others of a similar character, for the illustration it gives of prophecy—and that illustration as a sign of the times.

Both of these works afford instruction of a most important and interesting character to parents, patriots, and Christians. The first gives a glimpse of what these emissaries of the devil, "Catholic priests," would inflict upon us if they could; the

second shows up a little of what they are actually doing among us.

The 1st is a 12mo. of 140 pages. Price 25c. The 2d is of the same size, of 226 pages. Price 37 cts. For sale at this office. We make the following quotation from the latter:—

"It is only by virtue of a *dispensation*, granted by the Pope to this country, that a Roman Catholic is even allowed to attend the funeral of a Protestant; and should he go into one of your churches, even though there was no service at the time, if he is a true son of the church, he will hasten to the priest and obtain absolution for that special crime. Yet, if they want churches built, you will furnish them with money. If they want land to build them upon, you will give it to them. Is this wise in you? You are denounced in those churches as heretics; your religion ridiculed, and yourselves laughed at. Your motives are undoubtedly good. You believe, because you do not know to the contrary, that, by your contributions, you are advancing the cause of morality. You do not reflect—and perhaps the idea never occurred to you—that there is a wide difference between the religion of a Protestant and that of a Papist. That of the Protestant teaches him to be a moral and virtuous man; whereas, that of the Papist has not the remotest connection with virtue. A Catholic need not dream of virtue, and yet be a member of that church.

The most atrocious villain, as an eminent writer expresses it, may be rigidly devout, and without any shock to public sentiment in Catholic countries, or even among Roman Catholics in the United States. Religion, as the same writer says, and as we all know, at least as many of us as have been in those countries, and who are acquainted with Catholics in this, is a *passion*, an *excuse*, a *refuge*, but never a *check*. It is called by Papists themselves *refugium peccatorum*. Hence it is, that priests may be drunkards, and their flocks never think the worse of them. I have known some of them, whose private rooms where they heard confessions, were sinks of debaucheries, which a regard for public decency prevents me from mentioning. I have known females who have been seduced by them, and who afterwards regularly went to confession, under the impression which every Catholic is taught to feel, that no matter what a priest does, provided he speaks the language of the church. *Don't mind what he does, but mind what he speaks*, is a proverb among the poor Irish Papists.—None of them dare look me in the face and deny this, and yet these wretches talk of morals. But what think you, Protestants, of this kind of morality or of the church which does not even forbid it, and only requires to have it "concealed from heretics?" Do you desire it propagated amongst you? Do you wish your children to learn it? No virtuous daughter or decent woman should ever venture under the same roof with these men."—p. p. 154, 155.

Editorial Correspondence.

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CHAMPLAIN MEETING—MEETINGS AT FORT ANN, TROY, LANSINGBURGH, AND MIDDLETOWN—STATE OF THE CAUSE—GREAT WANT OF LABORERS.

Our meeting at Champlain commenced at the time appointed, and was continued one week, and over the Sabbath. Bro. Miller, Hutchinson, Adrian, Kimball, Chandler, Dudley, Buckley, and others, were present, and labored efficiently in the meetings. The preaching was appropriate, edifying, and cheering to the hearts of the saints. The poor sinner was also remembered in the sermons and prayers of the ambassadors of Christ. The true hope of Israel was clearly presented, the duties, trials, and dangers, of the present time pointed out, in order that the souls of the disciples might be confirmed in the faith once delivered to the saints.

There were twelve tents on the ground, from the various town in the vicinity. We never witnessed such union of spirit, and harmony of action, in any meeting of a similar character. The prayer-meetings were excellent, and the brethren and sisters appeared to be filled with faith and the Holy Spirit. They had zeal, without fanaticism, and faith without presumption. The souls of many were greatly revived.

The attendance through the week was good; and on the Lord's day we had a very large assemblage of the candid portion of the community, who gave

us as good a hearing as at any previous period, which evinces that there is still an *open door* for judicious effort. Br. Miller, especially, was listened to with as much attention and interest as formerly, and I trust not without effect.

It was indeed a glorious sight to witness so large a body of faithful and loyal subjects of the King, uniting so perfectly in the faith and work of the gospel, and still looking for the blessed hope, and the glorious appearing of the King in his power.—In mercy, they have been saved from the vain and distracting views, that have swept over other portions of the land. They repudiate the groundless notion, of the door being shut, and the coming of the Bridegroom in a secret, or mystical sense. They likewise reject the view of his coming *spiritually*, which denies the *identity* of the person of the Son of God, together with all their fruitful train of evils. They have, therefore, been engaged in building up the cause of Christ, by edifying one another, and bringing sinners to Christ. We have cause for praise to God, that their labors have not been in vain. It has given them health of soul, and rescued poor sinners from ruin, and glorified God in Christ, the present Savior of sinners.

The meeting closed on Sunday evening, with the celebration of the Lord's Supper. The season was solemn and affecting. We parted after a week's sweet communion in the wilderness, indulging in the blessed hope, that we shall soon meet again in the groves of Paradise. This meeting, we doubt not, will be productive of much good. The brethren in the vicinity are quite numerous, and strong in faith and hope. By coming together in this general gathering, they have all been quickened and encouraged. They go home to their several fields of labor, with new interest and zeal.

We wish to bear testimony to the zeal, faithfulness, and consistency of the brethren in that region. It is really refreshing to visit, and labor with such devoted flocks. May the Chief Shepherd preserve them blameless to his coming and kingdom.

On our return, we called at Father Miller's, and tarried for a day. His family are well, and his own general health is good, though he has been afflicted again of late with some of Job's comforters!

FORT ANN.—We visited the little band in this place, and gave them one discourse. We had a pleasant, and, we trust a profitable interview.—They stand fast, as a general thing, in the truth. They have had some among them recently, teaching that the resurrection is past, but have not "overthrown the faith" of any as yet. We trust they will not.

MIDDLETOWN.—We gave a discourse in the Tabernacle, a new and convenient building for the Advent congregation in that place. There is a good company of believers there, who need a faithful pastor, and desire one without delay. We had a full house, and a candid hearing.

LANSINGBURGH.—We gave one lecture here. The brethren are firm, and stand in the true faith. They have been destitute of a shepherd for some time, and have suffered in their interests in consequence. Bro. McMurray stands firmly by the little flock, and continues to do what he can for their good, as well as for the general cause. They mean soon to obtain the services of some faithful teacher.

EAST TROY.—We delivered two discourses in the Market Hall, to full and very attentive audiences. The cause in this place has suffered very much from the delusions arising from the error, that the door is shut. This party have had unmolested sway for six months past, and as usual, the fruits have been desolation and ruin. The most faithful and best brethren have been denounced, and termed foolish virgins, etc. The latter have now procured a place of worship, and intend to obtain the services of a competent minister, and make an effort to raise and sustain the sinking and suffering cause. Bro. M. Chandler has been with them a while of late, and has labored to acceptance. They desire to secure the services of Bro. C. We trust that this tried and faithful band of brethren will now rise and prosper.

WEST TROY.—The brethren here have no preacher, and are in a lone and tried state. They have a good house, and would doubtless have a good congregation, if some faithful pastor labored among them.

We called at New York on our return. Bro. I. E. Jones has taken up his abode among the brethren there. The cause has suffered very much from the selfish and fanatical movements of some; that were once its esteemed friends, but who are now

its bitterest enemies. The congregations are now free, and are increasing in numbers and religious interest. The labors of Bro. Whiting and Jones are highly appreciated. With men of such sound, honest, and stable minds at the helm, we can but feel full of hope.

WANT OF LABORERS.

There never was a time, since the commencement of our labors, when the call for faithful heralds of the cross was more imperative than now. Where are the Watchmen, who, but a short time since, were sounding the trumpet in the length and breadth of the land? Where? Some, like Demas, have left the work, having "loved this *present world*." Some have fallen into extravagances and fanaticism, and are doing all the mischief that lies in their power. Others have become disheartened, and have retired from the field for the time being; though they wish well to the cause, they are doing nothing. But there are a few who remain faithful at their posts; these have to labor day and night, to feed the hungry flock of the true Shepherd. There is urgent want of faithful laborers, holy men, full of faith and the Holy Spirit, stable-minded, and untiring in their devotion in the cause of God. Who will enter the field? Who among the young men in our ranks, with the gospel qualifications, will leave all, and go and preach the kingdom of God? Who? J. V. HIMES.

Boston, June 27, 1845.

Obituary.

Died in Worcester, June 12th, our beloved brother William Bailey, aged 22 years. From the time that he obtained the grace of God in the forgiveness of sins, and hope of the kingdom of Christ soon to be established, he lived a consistent Christian life. His conversion took place under the preaching of the Advent of Christ in 1843, in the year 1842. Ever after that, his experience and example showed the power of the gospel to save from the follies of youth, and raise the minds of even those who are surrounded by the brilliant earthly hopes of youth, above worldly prospects, to scenes of glory and immortality under the Redeemer's reign. Some traits in his character as a disciple, are worthy of particular notice, as well as his interesting and happy experience of sustaining grace during his protracted illness, and his triumphant departure. He was meek and humble in his general deportment—his conversation such as becometh godliness—his devotion to the Savior, and the interests of those he labored to save, pure and ardent. His love for the appearing of Christ the second time, arose from his love of Christ himself—commending itself to all—it was fervent, while his expectation of Jesus' coming and glory was most earnest. His attendance upon the services of the Lord's house was good, when his health would permit, even in times of declension; and his voice often raised in prayer and in direct and pertinent exhortation to the brethren and sinners. His love of the word of God was sincere and deep, and his study of it constant. Much of his leisure time was spent in reading the Scriptures, and conversing upon the "blessed hope" with his mother. A bright example for others! He was a living epistle. His was a straight forward, honest, holy strife.

His sickness was lingering and painful; but borne with the utmost resignation. During some six or eight months, he had wasted away under the ravages of consumption. He was reduced to a mere skeleton, when death achieved his present triumph, and removed him to the land of the enemy, but we know that with unfading youth he will come back; for he shall be redeemed from the grave, when death is swallowed up in victory. His patience in his protracted struggle, appears in the fact that he never complained, and was always thankful. His hope in that he looked forward to the result with calm, unshaken confidence.

It was his hope that he might see the Savior

coming, before he should be called to slumber in the silent grave; but finding the stream of life fast failing, on the morning of his exit, he said to his mother, "I would leave with you my dying testimony;" and then as the hope of soon being raised incorruptible at Christ's appearing to salvation rushed upon his soul, the mental lamp burning brighter as it expired, he said in the true spirit of Christ's servants, "I have not been so faithful as I wish I had been, but God has accepted me. My faith remains the same in the immediate coming of Christ. This is my testimony to all, that a full generation (referring to 70 years time,) will not pass from the time the first sign was seen, the darkening of the sun, before the Lord appears; how much before the expiration I cannot tell, but by that time it must be." He then exhorted his brother and sisters present, to meet him in the NEW EARTH. This was done with an earnestness and pathos as from the world of glory. With a most earnest desire, he expressed that the advent brethren should continue in the faith, and his friends all prepare to meet Christ, he took his leave of his mother, commending her to the care of God,—bid adieu to the sorrows of this mortal state, and quietly fell asleep in Jesus, expecting and waiting the voice of the archangel, to quicken his physical and intellectual being into immortal existence with the Son of God. "Those who sleep in Jesus, will God bring with him."

His funeral services were performed on the 13th, at the Advent Hall on Thomas street, by the writer. An attentive and solemn congregation listened to the discourse from Job, xix. 25—27.

W. S. CAMPBELL.

Worcester, June 27th, 1845.

The Acts of Pontius Pilate,

AND HIS LETTER TO TIBERIUS.

Did Tiberius, the Roman Emperor cotemporary with Jesus, know any thing of him? This is a question that might naturally be asked, and the probabilities altogether favor an affirmative answer, especially as the ancient Romans were remarkably careful to preserve the memory of all the important events which occurred in the city or in the provinces. Those who have consulted Adam's Roman Antiquities on the Senate, and similar works, will know how carefully they were to compile, publish, and preserve, the *Acta Senati*, the acts of the senate, and the *Acta Diurna Populi*, the daily acts of the people. It was also customary for the governors of provinces to send the emperor an account of any thing important or remarkable, occurring within their jurisdiction or vicinage. Pilate conformed to this usage, and transmitted to Tiberius the *Acta Pilati*, or account of the time of his procuratorship. In his *Acts*, he alludes to Jesus Christ. How we become acquainted with Pilate's testimony, Lardner will inform us below. We quote from his works, vol. vi. p. 605—608 edition of 1831. "Justin Martyr, in his first Apology, which was presented to the emperor Antoninus the Pious, and the senate of Rome, about the year 140, having mentioned our Savior's crucifixion, and some of the circumstances of it, adds: 'And that these things were so done you may know from the Acts made in the time of Pontius Pilate.'

Afterwards, in the same Apology, having mentioned some of our Lord's miracles, such as healing diseases and raising the dead, he adds: "And that these things were done by him, you may know from the Acts made in the time of Pontius Pilate."

Tertullian, in his Apology, about the year 200, having spoken of our Savior's crucifixion and resurrection, and his appearances to the disciples, and his ascension to heaven in the

sight of the same disciples, who were ordained by him to preach the gospel over the world, goes on: "Of all these things relating to Christ, Pilate, in his conscience a Christian, sent an account to Tiberius, then emperor."

In another chapter or section of the same Apology, nearer the beginning, he speaks to this purpose. "There was an ancient decree, that no one should be received for a deity unless he was first approved of by the senate. Tiberius, in whose time the Christian religion had its rise, having received from Palestine, in Syria, an account of such things as manifested our Savior's divinity, proposed to the senate, and giving his own vote as first in his favor, that he should be placed among the gods. The senate refused, because he had himself declined that honor. Nevertheless, the emperor persisted in his own opinion, and ordered that if any accused the Christians they should be punished." And then adds: "Search," says he, "your own writings, and you will there find that Nero was the first emperor who exercised any acts of severity towards the Christians, because they were then very numerous at Rome."

It is fit we should now observe what notice Eusebius takes of these things in his Ecclesiastical History. It is to this effect:

"When the wonderful resurrection of our Savior, and his ascension to heaven, were in the mouths of all men, it being an ancient custom for the governors of provinces to write to the emperor, and give him an account of new and remarkable occurrences, that he might not be ignorant of any thing; our Savior's resurrection being much talked of throughout all Palestine, Pilate informed the emperor of it, as likewise of his miracles, which he had heard of; and that, being raised up after he had been put to death, he was already believed by many to be a god. And it is said that Tiberius referred the matter to the senate; but that they refused their consent, under a pretence that it had not been first approved of by them; there being an ancient law that no one should be deified among the Romans without an order of the senate; but indeed because the saving and divine doctrine of the gospel needed not to be confirmed by human judgment and authority. However, Tiberius persisted in his former sentiment, and allowed not any thing to be done that was prejudicial to the doctrine of Christ. These things are related by Tertullian, a man famous on other accounts, and particularly for his skill in the Roman laws. I say, he speaks thus in his apology for the Christians, written by him in the Roman tongue, but since translated into Greek. His words are these: 'There was an ancient decree, that no one should be consecrated as a deity by the emperor, unless he was first approved of by the senate. Marcus Æmilius knows this by his god Alburnus. This is to our purpose, forasmuch as among your divinity is bestowed by human judgment. And, if God does not please man, he shall not be God. And, according to this way of thinking, man must be propitious to God. Tiberius, therefore, in whose time the Christian name was first known in the world, having received an account of his doctrine out of Palestine, where it began, communicated that account to the senate: giving at the same time his own suffrage in favor of it. But the senate rejected it, because it had not been approved by themselves. Nevertheless the emperor persisted in his judgment, and threatened death to such as should accuse the Christians. 'Which,' adds Eusebius, 'could be no other than a disposal of Divine Providence, that the doctrine of the gospel, which was then in its beginning, might be preached all over the world without molestation.'—Chris. Fam. Mag.

SECESSION OF PUSEYITES TO ROME.—The probability seems to be increasing, that the more sincere of the followers of Mr. Newman either have gone or are about to go to the church of Rome. The Dublin Mail published a letter from London, dated May 8, saying,

"It is currently reported that the Rev. Mr. Newman and 11 other members of Oxford University, have openly embraced the faith and doctrine of the church of Rome: other reports raise the number of converts to 30. I believe the former number to be nearer the truth."

Other papers, about the same time, gave currency to other rumors. The "English churchman," a Puseyite paper, said,

"We have heard, without surprise, but with deep concern, that an important and influential, though not a numerous section of Anglo-Catholics, are led to agitate the question, whether their position is any longer tenable, and whether they must not seek for peace and welcome in the Roman communion."

The following week the same paper contained the following card, the diction of which marks the superstition of the school:

"To the Editor of the Church and State Gaz. Sir: A paragraph in your paper respecting the conversion of Mr. Newman to Rome has just caught my eye. I beg leave on Mr. Newman's part, to give this an unequivocal denial, having heard from that man of God only a few days ago on the subject. A CLERGYMAN."

"Saturday in Ember-week, after Feast of Pentecost, 1845.

The Gazette, however, virtually apologizes for those who withdraw, on the ground of the heresy in the church of England, and the coldness with which the Puseyites are treated by the church authorities:

"The fact must be confessed, that so far as the present Church of England has a voice at all, she speaks on error's side. Her loving and dutiful children have no alternative but to explain away her words, and evade her authority. They are forced to betake themselves from living guides and present tribunals to theories and abstractions. When the bishops fail us, we say the bishops are not the Church of England. And when the ecclesiastical courts support the bishops, we say, the ecclesiastical courts are not the Church of England. Yet certainly, in point of fact, those courts are our ultimate standards, unless we would go to the queen. Thus we say the Church of England is not here, nor is she there; but where, then, is she? Perhaps it is rejoined—in convocation. But this does not mend matters; and we come to the queen at last."

We publish these things as a curiosity, and yet the same system is cherished in this country.—Morn. Chron.

MOUNT SINAI. President Durbin, after he had visited this renowned and holy mountain, and had felt his mind filled with the vast associations of the spot, broke forth into the following beautiful train of thought when contemplating the scene anew, with his pen in hand to record the sentiment:

"I have stood upon the Alps in the middle of June and looked abroad upon their snowy empire—I have stood upon the Appennines, and looked upon the plains of beautiful eventful Italy—I have stood upon the Albanian mount, and beheld the scene of the Æneiad from the Circean promontory, over the Campagna, to the eternal city, and the mountains of Tivoli—I have sat upon the pyramids of Egypt, and cast my eyes over the city of Heliopolis, the land of Goshen, the fields of Jewish bondage, and the ancient Memphis where Moses and

Aaron, on the part of God and his people, contended with Pharaoh and his servants, the death of whose 'first-born of man and beast in one night' filled the land with wailing; but I have never set my foot on any spot, from whence was visited so much stern, gloomy grandeur heightened by the silence and solitude that reigned around, but infinitely more heightened by the awful and sacred association of the first great revelation in form from God to man. I feel oppressed with the spirit that breathes around and seem to inhabit this holy place. I shall never sit down on the summit of Sinai again and look upon its silent and empty plains at its feet; but I shall go down a better man, and aim so to live as to escape the thunders at the last day, which once reverberated through these mountains, but have long since given way to the Gospel of Peace. I can scarcely tear myself away from the hallowed summit, and I wish I, too, could linger forty days in converse with the Lord.

THE ADVENT HERALD.

BOSTON, JULY 8, 1845.

Definite Time.

With regard to "definite time," we are fully of the opinion that it is Bible ground, as any one must be fully satisfied on reading Burk's defence of the "year-day theory." We believe that the prophetic periods were given for our learning, so that we should know perfectly the times and seasons, and that day not come upon us as a thief. But while they have brought us into the crisis of this world's history, and into the immediate neighborhood of the event, as time has proved that we were ignorant of the precise commencement, so are we ignorant of their precise termination. For that we can only watch. Of that day and hour knoweth no man. But while we can not know the precise time, we have no right to withhold any valid evidence that may throw any light on their termination, or that will bring us as near as possible to the time of our redemption.

We consider that there are two extremes on the question: the one, throwing away all definite time; and the other continually pointing to days and months, making a belief in them, test questions.

WANTED.—Short, pithy, pointed, expository, and experimental articles for the Herald. Come brethren, lay aside disputed points, and apply your pens to something that will improve the heart and advance the spiritual welfare of the soul.

Bro. Himes left last Wednesday for the Sugar Hill meeting, to be absent about two weeks. Bro. Bliss left on Saturday, to spend the Sabbath at Sturbridge, and to be absent on a tour of a few weeks.

THE NEW TESTAMENT, translated from the original Greek—the four Gospels, by Geo. Campbell, D. D., the Epistles, by James Macknight, D. D., and the Acts and Revelations of the common version. Published at Hartford, by Isaac A. Stowe: 1845. This work forms a neat 18mo, handsomely bound. The excellence of Campbell's translation of the four Gospels, is admitted by all biblical scholars. The residue of the Epistles, by Macknight, taken as a whole, holds a deservedly high position. We recommend this publication of Br. Stowe to those who wish to study the New Testament. Many of our preachers, who are strangers to the original, will find this Testament well worth the low price of 50 cents. For sale at this office.

Charity Envieth Not.

"If the letter written by J. V. H., and published in the 'Watch' and 'Herald,' purporting to be an account of his 'visit to Portland,' &c., is an exact and true specimen of the way in which he describes his visits to other places, we know just how much to add and subtract in order to arrive at the true statement."—*Hope within the Veil.*

We can assure the writer of the above that it would give us great pain to be compelled to remove "the veil" from all the sad developments that have been communicated to us. We "hope" for the sake of those concerned to be spared from commenting on those things as they deserve to be. The statement of "J. V. H.," of the evils referred to, was given in the utmost stretch of charity. In relation to a candid hearing, &c., a thousand witnesses might be called to sustain him. We would that all should "give none occasion to the adversary to speak reproachfully."

"If the cry was 'after the tarrying time,' then the Herald is correct; but there is nothing but an if to prove this."—*Voice of Truth.*

"While the Bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold the Bridegroom cometh; go ye out to meet him." *The Savior.*

That the midnight could not be the middle of a solar year is proved by time. It must, therefore, have reference to the condition of God's people. The tarrying time we understand to reach till the cry is made, Behold he cometh. This cry we have heard; and as that proclamation is always made till the bridegroom comes, so we look for the cry that we have heard during the last few years to be continued until, and to be terminated any moment, by the Lord's coming.

Correction.

In the last letter of Bro. Coles's several errors were made by the printer; and as we did not compare the proof with the manuscript, they were not noticed by us. We append the following by way of explanation:—

BRO. BLISS.—My last letter, in the Herald of June 2d, is strangely metamorphosed in passing from the manuscript into print. In the first place, I am made to speak of the EFFECTS, without saying of what: it should be the EFFECTS of preaching precise time.

Again, I am made to object to, and speak of the evils of fixing on definite days; whereas, it is not so in the manuscript: it is definite, or precise TIME to which I object—it is fixing on precise time for the second coming of Christ which has done the mischief to which I referred:—PRECISE TIME, whether it be a day, month, or year—all such definite calculations are vain, unscriptural, and disastrous: and as such efforts are still being made, and probably will continue to be made, I wish once and for all, to enter my most decided, solemn, and uncompromising protestations against them: and would most kindly, and yet promptly rebuke, with Bible authority, any man who would presume, in the face of our Savior's own words, "the Son of man cometh at an hour when ye think not," again, and again to labor to establish a fixed year for the final consummation. The pains taken by Christ himself to guard us against such fruitless and detrimental speculations, is of itself a sufficient reproof to those who would escape the fearful responsibility of adding to, or taking from the word of God. I think that any paper devoted to Bible truth, and Christian duty, should never allow its columns to be occupied with such anti-scriptural matters.

I believe, as I have already stated in a previous letter, that the prophetic periods—days

and times representing years—and the signs given by our Savior, were given for our instruction on this subject; and teach us most explicitly that we are very near the termination of time—that the day of the Lord is near, "even at the doors;" and if any one uses the phrase definite time to convey simply the idea that the event is at the doors—close upon us, I certainly do not object, but most cordially agree; and unite my testimony in favor of watching every real indication of its approaching nearer and nearer. But I do object to any man's laboring to establish beforehand the precise time—the day, month, or year on which our Lord shall come.

Again, in my last article there are several grammatical errors and omission of words, for which the manuscript is not responsible.

And lastly, to finish the climax, I am made to say towards the close of my letter, respecting the "Man of Sin," that the period of his DAMNATION is past!! This is very odd—hope it is not true. The manuscript says, the period of his DOMINATION is past. Yours truly,

L. B. COLES.

17 Lynde St. Boston, July 3, 1845.

ADVENT MEETING.

Providence allowing, there will be an Advent meeting in the town of Durham, C.E. on Saturday and Sunday, the 26th and 27th of July. The meeting will be held in a grove. Durham joins Richford, Vt.

Also there will be a similar meeting on Caldwell's Manor, C. E., on Saturday and Sunday, 9th and 10th of August. Caldwell's Manor joins Alburgh, Vt.

Ministering brethren within a reasonable distance are requested to attend the above meetings. They may be continued longer than the specified time, should it be deemed best.

R. HUTCHINSON.

Montpelier, Vt., July 1, 1845.

Letters and Receipts to July 5.

W Weeks 75c pd to 215 in v 9; A Eastman \$2 pd to end v 10; T J Sewell \$1 pd to 242 in v 10; R Lockwood \$2 pd to 218 in v 9; J Schutt 50c pd to 231 in v 10; C White \$1 pd to end v 9; A Miller \$1 pd to 240 in v 10; T C Smith \$2 pd to 243 in v 10; D Campbell \$1 33c pd to 217 in v 9; P Hiscox \$2 pd to end v 10; R D McMurray \$1 pd to 242 in v 10; P Burnop \$1 pd to end v 10; T P Hodgdon \$1 pd to end v 9; J Kendall \$1 pd to end v 9; R Tucker \$2 pd to end v 10; W S Bassett \$2 pd to end v 10; J Balcom \$1 pd to 231 in v 10; J Shelley \$1 pd to 204 in v 9; J Catling \$1 pd to 228 in v 10; Mrs W Bradford \$1 pd to 236 in v 10; J F Home \$1 pd to 237 in v 10; R Heneage \$1 50c pd to 189 in v 9, two papers; G Godfrey \$1 pd to 243 in v 10; J Hewes \$1 pd to 236 in v 10; J S Chandley \$2 pd to end v 10; John Foren \$1 pd to 242 v 10; Theo Bingham \$1 pd to 242 in v 10; E Canfield \$1 pd to end v 10; W Hattaway \$1 37c pd to 213 in v 9; G W Whiting \$2 50c for "Watch," and \$2 50 for Herald, pd to end v 11; G Wheeler \$1 pd to end v 9; N Burnett \$2 pd to 229 in v 10, post master's letter reads \$3; Mrs Sarah Goodale \$1 50c pd to end v 10, with 50c for books; Elder Everett \$1 pd to middle v 10; Elder Smith \$1 pd to end v 9; J Crckett \$2 pd to end v 7; L Couant 80c pd to 217 in v 9; J Tucker 2d \$1 pd to end v 9—Watch; A Rambo 50c pd to end v 9; A Willey \$2 pd to end v 9; Mrs Hempstead \$3 pd to 199 in v 9; Cyrus Turner \$1 pd to 233 in v 10; Sarah Rogers \$1 pd to 234 in v 10; A Beach \$1 pd to end v 8; J Gleason \$2 pd to 219 in v 9; C K Farnsworth \$1 pd to end v 9; A Breese \$1 pd to end v 8; Miss M L Brush \$2 pd to end v 10; A Kimball \$10; R Hutchinson; W S Campbell; Daniel Mixer \$1; pm Wakefield N H; T Cole; N Billings; T L Tullock; pm Shoreham Vt; B F Sireeter \$3, books sent; J Pearson \$7; P Johnson \$2; pm Claremont N H; pm Bradford N H; pm Lowell Ms; Dr L Prouditt, Jerico N Y, 18 3-4c postage to stop his paper, and \$2 50c due on the same! pm Mobile Ala; pm Harve de Grace Md; "B. D. H.," pm Waterbury Vt., pm Long Plain Ms; pm Brandon Vt.; W Pratt; G H Child; pm Orland Me; A Holmes, papers sent to Wakefield.

Many letters and receipts are unavoidably postponed till another week.

THE ADVENT HERALD,

AND SIGNS OF THE TIMES REPORTER.

BEHOLD! THE BRIDEGROOM COMETH!! GO YE OUT TO MEET HIM!!!

VOL. IX. NO. 23.

Boston, Wednesday, July 16, 1845.

WHOLE NO. 219.

THE ADVENT HERALD

IS PUBLISHED EVERY WEDNESDAY BY

J. V. HIMES,

AT NO. 14 DEVONSHIRE STREET, BOSTON.

J. V. Himes, S. Bliss, & A. Hale, Editors.

TERMS.—One Dollar per Volume, of 26 Numbers. Five Dollars for 6 Copies, Ten Dollars for 13 Copies.

All communications for the *Advent Herald*, or orders for Books or remittances, should be directed to "J. V. Himes, Boston, Mass.," post paid.

Subscribers' names with the State and Post Office should be distinctly given when money is forwarded. Where the Post Office is not given, we are liable to misdirect the paper, or credit to the wrong person, as there are often several of the same name, or several Post Offices in the same town.

DOW & JACKSON, PRINTERS.

LETTER FROM BRO. L. B. COLES.

My Position.—Having several times recently been enquired of relative to this matter, and having some things to say which I have not presented to the public, I now hasten to express them; hoping that others will examine my views with the same candor, carefulness, sincerity, and desire for the truth at all hazards, with which I profess to have made up my mind.

Let me in the first place say a word in relation to my past views. So far as my past position has been wrong, I do most sincerely concede and regret it. I am not sorry that I advocated the speedy second coming of Christ; nor can I ever regret it, till I am convinced that the Bible is a fable, and the apparent fulfilment of many of its prophetic indications are the accidental concurrence of facts with the vain productions of uninspired and visionary minds.

But so far as searching for and advocating precise times for that event are concerned, I feel convinced that I have occasion for regret. I say this, because doing so has proved itself a fruitless, fallacious, and detrimental undertaking. Searching after precise time on which to fasten our faith, is contrary to the plainest instructions of our Savior—it is indeed trying to make ourselves wiser than the Son of God himself. With surprise at my former presumption, I start back and say, Lord, forgive my honest mistake, and save me from a future misapprehension of truth and duty.

If any one object to this concession, I ask why should not every one thus in error, especially those who have been far more positive and dogmatical in this matter than myself, do the same? Whenever we find ourselves in error, we ought, as honest Christians, to concede the fact as publicly as we have given promulgation to that error. Whenever the Word or providence of God proves me wrong, if I have been honest, and mean to be honest, let me honestly say I have been wrong, and make the best amends I can. This I frankly do, let others act as they may—they must bear their own responsibility.

Let me, in the second place, say that I have embraced one view connected with this subject which I have formerly rejected. I believe that there are promises given in the Old

Testament, and sustained by the New, which relate to the Jews in the last days. There are, in my opinion, promises which relate to a special effort on the part of God for their receiving the gospel of a crucified Redeemer; and promises which relate to the return of many of them to Palestine as a means of their conviction and conversion to Christ. I do not adopt the idea of another dispensation and future probation, after the coming of Christ, either for Jews or Gentiles; nor do I believe that their return from all countries whither they have been scattered, and their gathering into their own land, or which was formerly their own land, has any thing to do with their ultimate salvation, except as a means of their receiving light and the conditional offer of salvation, on the same principle that the offer is made to the Gentiles; "For there is no difference between the Jew and the Greek" in this respect—in this matter of conditional salvation, "God is no respecter of persons;" "the gifts and callings of God are without repentance." But I believe that when the "times of the Gentiles," or of Gentile domination over them is about fulfilled, and "the fulness of the Gentiles be come in," or the great effort of God to save the Gentiles is about completed, that God will, according to promise, gather many of them into their former land, "sprinkle clean water,"—or pour out his spirit upon them, and save a remnant of them, in the last days. That when this work is about accomplished, God will gather all nations into the valley of Jehoshaphat, where he will vindicate all his dealings with Israel before them, whom they have scattered and oppressed, "to the battle of the great day of God Almighty;" "and the slain of the Lord will be many." Then when the Lord shall build up Zion will he appear in his glory.

This is a condensed outline of my views on this subject: whoever will examine Ezekiel xxxvi. and xxxix., inclusive; Lev. xxvi. 18—46; Jer. xxx. 1—3, 18: xxxi. 27—33, 40: xxxii. 37—44; Isa. xi. 10—16: xxvi. 10: xxviii. 5: xliii. 1—7; Joel ii. 28: iii. 1, 2; also Isa. lxvi. 10—16, and compare these with Rev. xvi. 14—16, also with Romans xi., and with many other passages in the Old and New Testament, will find the ground on which I base my views on this matter.

I also think the prophetic periods—days for years—relate directly to the events concerning the Jews, and indirectly to the coming of our Lord: that the Old Testament scriptures relate mainly to God's ancient people; while the New Testament Scriptures relate mainly to gospel believers: that the promises to Israel in the Old Testament were intended primarily for the literal Israel; while the New Testament promises belong to Gospel believers, whether they be originally Jews or Gentiles; who through faith become sharers in the promises to Abraham of an inheritance in the kingdom of God. I believe that none will finally ever enter the Kingdom of Heaven by virtue of any union they may claim to God's promises, except they come to the gate of the New Jerusalem through faith in Him who

expiated our guilt on the cross. Though there are promises relating to the return to Palestine, as a means of their receiving light, of the literal Israel, yet that, salvation being still conditional, none of them will become possessors of that land in its regenerated state, at the final restitution of all things, except they become the spiritual Israel, as also the Gentiles must; by becoming the seed of Abraham through Christ.

This much now—more, perhaps, hereafter.

L. B. COLES.

17 Lynde St. Boston, July 2, 1845.

NOTE ON THE ABOVE.—We must beg leave to dissent from the conclusion to which our brother arrives, that it is wrong to search for the precise time of the Lord's coming. We do not believe that man will ever know the day and hour of the Lord's appearing until the event shall decide it; and yet we believe we may look to points of time with fond anticipation and joyful hope. If it was right for the prophets of old to search diligently "what or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ and the glory that should follow;" it cannot be wrong for us to do the same. As Daniel understood by books the number of the years, so may we, if we diligently note the precursors of that great day. We believe that on the time of the Lord's coming, knowledge will continually be increasing; and that we shall know more and more perfectly, until the last loud summons shall confirm our hopes. But we would dissent as strongly as any from fixing with dogmatical assurance upon points of time; we should learn wisdom by the past; and should modestly express our opinion on the evidence that may be presented—and not discard all evidence. We should also, as we repeatedly have done, be free to confess all our errors, and all our mistakes, when proved erroneous.

We must also dissent from the view that there are any promises to the Jews as such; or any assurances that they will be converted; and yet the same door is open to them that is open to all, if they will enter in. It will be seen by turning to Levit. xxvi. 18—46, that that promise is all based upon the condition, that "If they shall confess their iniquity," &c., verse 40, God will save them; and then only in virtue of the covenant with Abraham, which is individually through Christ. It being thus a conditional promise, it can be no assurance to them as a people, more than to other sinners.

By turning to Jer. xxx. 1—18, it will be seen that when Israel is thus restored, they will serve David their King, who is to be raised up to them, verse 9. This, according to Luke i. 32, 33, is Christ: it is therefore subsequent to his advent, and must be fulfilled in the resurrection. So that this can be no promise to the sinners of that people who are all to be destroyed according to Amos, ix. 10, when God shall build again the tabernacle of David which is fallen down.

By turning to Jer. xxxii. 36—44, we find that it

has express reference to their being, 1st—"delivered into the hand of the King of Babylon," verse 36; 2d—their being gathered out of all countries whither they should be driven. The connection, therefore, obliges us to understand it as a promise of a restoration from the Babylonian captivity. The kings of Babylon were, and proclaimed themselves to be, the monarchs of all countries, and as such gave liberty for the Jews, and all Israel to return. This probably, being then fulfilled, can have no reference to any future restoration.

By turning to Jer. xxxi. 27–40; and comparing it with Heb. viii. 8–11, it will be seen that the new covenant which God was to make with Israel was not to the Jews exclusively, but to all who believe; and when this covenant shall be consummated, all of this house of Israel and Judah will know the Lord, from the least of them even to the greatest of them, verse 34. This can be only in the new earth when the will of God shall be done on earth as it is done in heaven; for their sins are to be remembered no more; and they can not be blotted out, until the times of refreshing shall come from the presence of the Lord, and he shall send Jesus Christ, &c.—See Acts iii. 19–23.

By turning to Isa. xi. 9–16, it will be seen that it has reference to the gospel dispensation, beginning, see verse 10, with Christ's first Advent when a root of Jesse did stand as an ensign to the people, to which the Gentiles have sought; and during which time God has been gathering the remnant of his people, preparatory to his rest which shall be glorious. And that rest can only have reference to the resurrection state; for then "the earth shall be full of the knowledge of the Lord as the waters cover the sea," verse 9. It must therefore be after the harvest,—the end of the world; for our Savior has settled the question, that till then the children of the kingdom and the children of the wicked one will continue together, so that previously to then, the earth can never be full of the knowledge of God.

By referring to Isa. xxvi. 10, it will be seen that the whole chapter has respect only to the resurrection from the dead. In the preceding chapter, the swallowing up of death in victory, and the coming of the Lord, are brought to view; and then in the 1st verse of the 26th chapter we read, that "in that day shall this song be sung in the land of Judah," &c., i. e. in the day the dead are raised. Then the prophet goes on to show that the dead men of Zion will live, that with his dead body they will arise. This chapter, therefore, can have no reference to the carnal Jews.

By reference to Isa. xxviii. 5, it will be seen that "that day"—when the Lord of hosts shall be "for a crown of glory and for a diadem of beauty to the residue of his people," is when the crown of pride, the drunkards of Ephraim shall be trodden under feet," verse 3. And also the word of the Lord is addressed to the scornful men that rule his people Israel, whose covenant with death is to be disannulled, and whose agreement with hell shall not stand, verse 14–21. It can therefore be no promise to the natural Jew.

By referring to Isa. lxiii. 1–7, it will be seen that there is nothing said about any blessings to come upon the unconverted of the Jewish nation in the last days. If it refers to any restoration, it must be to every one that is called by the name of the Lord.

By reference to Joel ii. 28, it will be seen that a prophecy is uttered, which Peter declares was fulfilled on the day of Pentecost, Acts ii. 16, 17, which he says was "that which was spoken of by the prophet Joel;" and then he quotes the very text to which reference is here made. That being declared by an inspired apostle to be fulfilled, can have reference to no future fulfillment.

By reference to Joel iii. 1, 2, and through the chapter, it will be seen that the captivity of Judah and Jerusalem there brought to view, is consummated in the great and notable day of the Lord; after which "no strangers" will "pass through Jerusalem any more," and "Judah shall dwell for ever, and Jerusalem from generation to generation; and then the Lord will dwell in Zion, verse 17–21. It thus having reference to an eternal state, it can not be claimed as limited to "Israel after the flesh."

By reference to Isa. lxvi. 10–16, it will be seen that when Jerusalem is thus to rejoice and be comforted, when her peace is to be like a river, and the glory of the Gentiles like a flowing stream, &c., that it is to be when "the Lord will come with fire," &c., to "plead with all flesh;" and "the slain of the Lord will be many." And that this glory of Jerusalem is consummated in the new earth, is evident by the closing portion of the chapter, viz., "for as the new heavens and the new earth, which I will make shall remain before me, saith the Lord, so shall your seed and your name remain," verse 22.

The assemblage at a place called Armageddon, in Rev. xvi. 16, we are satisfied has reference to events that are to transpire after the Lord's coming. The 15th of Rev. brings to view the salvation of all who have "gotten the victory over the beast, and over his image, and over his mark, and over the number of his name,"—verse 2. These all "stand on the sea of glass, having the harps of God. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints." This then brings us to the time that all the saints meet the Lord in the air, when the pious dead are raised, and the pious living changed. Then, after this, the seven angels pour out the seven last plagues upon the wicked, in which their destruction is consummated. While these plagues are being poured out, we look for the final gathering of the wicked, which will result in the slain of the Lord being "from one end of the earth even to the other end of the earth,"—Jer. xxv. 33. We can not regard this as being anything that will precede the Lord's coming. Of Armageddon, Prof. Whiting says:—

"And they gathered them into a place called in Hebrew, Armageddon." Those who are acquainted with the original, will see at once, that the Greek word *pneumata* (spirits), being in the neuter gender, requires its verb, according to grammatical principles, to be in the singular, as it in fact is—*sunegage*—of course the pronoun *they* (*auta*, neuter gender,) referring to the spirits (*pneumata*), is understood before the word *gathered*. "Armageddon"—in Hebrew orthography, *Harmegiddo*, or Mount Megiddo. Megiddo was remarkable, as having been the scene of the decisive battle, fought against the Canaanites by Barak. In this battle, none of the Canaanites escaped. Judges iv. 16: "Barak pursued after the chariots, and after the host, unto Harosheth of the Gentiles: and all the host of Sisera fell upon the edge of the sword; and there was not a man left." Judges v. 19—"The kings came and fought, then fought the kings of Canaan in Taanach by the waters of Megiddo; they took no gain of money." Hence, the entire destruction of the enemies of the Israelites in this battle, seems to have led the prophet to employ the name as a symbol of the place where the kings of the world are represented, in military phraseology, as being assembled to the battle of "that great day of God Almighty." Or, in other words, as the Gentiles were utterly cut off at Megiddo, so is the perfect excision of the kings of the world, of the beast, and false prophet, in the last great contest.

Romans 11th, we can regard as giving no word of promise to the Jews, as such. If they continue not in unbelief they will be grafted in, the same as will all Gentiles be if they continue not in

unbelief. We can find no promise there, only to all men individually, as they continue in God's goodness. We think, therefore, that if there are any Scriptures that convey promises to the Jews, of their conversion, or restoration; or any assurance that just as the Gentile dispensation terminates, any peculiar favors will be showed them, that they must be contained in some other Scriptures than the ones to which reference has here been made.

We must further express our convictions that the prophetic periods do extend to the actual coming of Christ. The 2300 days must denote the length of that vision; the last event in that vision, is the breaking of the exceeding great horn without hand; that is to be done by the brightness of Christ's coming. As that is the end of the vision, as the length of the vision must reach to the end, it follows that the 2300 days extend to the coming of Christ. Then, when they are ended and Christ has come, the sanctuary will go through its process of being cleansed, in as long or short a time as God may see fit to occupy in the work of its accomplishment.—The 1335 days must also extend to the standing of Daniel in his lot; and that cannot be previous to Christ's coming; for all who are Christ's will be raised at his coming.

Lecture on the return of the Jews.

BY GEORGE STORRS, AT CINCINNATI, OHIO,

October 6th, 1843. [Reported by Edward P. Cranch.]

Although the following discourse was delivered some time since, yet as it is on an interesting subject, and is too good not to appear in print, we will publish it for the benefit of our readers. After it was written out, it was revised by Brother Storrs.

I am to speak this evening, upon the subject of the return of the Jews. After all the arguments from the prophecies of the four kingdoms which were to have universal empire in this world, and after showing that the fourth of those kingdoms has had its day, and that we are now in the very close of the fourth, it is still urged that the world cannot come to an end yet; because the Jews are first to be brought in. Some there are who express it thus: "The Jews are first to be restored to their own land." But this last idea has been shown so often to be absurd, that the greater part of those who held it, have been induced to abandon it. The idea that God designs to gather the old Jews together in Canaan, with all their rites and ceremonies, (for that is implied,) and to set up Judaism as their religion, is so absurd, that its advocates are ashamed of it. They now say, "The Jews are first to be converted." That is what they mean. They add: "God has kept them a distinct people for eighteen hundred years, and that he must have some great design in it. What design could he have, unless it be their conversion?" say they. Now I conceive there is an error in the very outset. It is this, that God has kept them a distinct people for eighteen hundred years. We deny that God *has* kept them so. Some writers even deny that they *are* a distinct people. Admit, however, for the sake of the argument, that they are such—though I seriously doubt whether there are many Jews who could prove their descent from Abraham. I deny that God *has* kept them distinct, any more than he has kept any other class of wicked people distinct. Are not drunkards a distinct class? Yes. Is it God who has kept them so? In a certain sense he has; to wit, a drunkard is always known as a drunkard. But says the objector, "It was prophesied that the Jews should be kept a distinct people; and that shows that God designed it to be so." Was

it not prophesied that the "little horn" of the fourth beast was to make war upon the saints and prevail against them? Was that God's doing? Shall we lay that to the Father of mercies? We might just as well say that God kept the kingdom of the little horn a distinct people to prevail against the saints, because it was the subject of prophecy, as to say he kept the Jews distinct, who deny Christ.

God has not kept them distinct. They have kept themselves so in opposition to the will and purpose of God, concerning the children of men. It is not the work of God. As well might we attribute the doings of any other wicked class of men to God. We are told expressly, Eph. ii. 14, of Jesus Christ, "For he is our peace who hath made both one, [Jews and Gentiles] and hath broken down the middle wall of partition between us." Now when Jesus Christ died upon the cross, the middle wall of distinction was designed no longer to stand. God "designed" it to be broken down first there, and that from that moment, the whole race of man were to stand upon one platform of faith and obedience in Christ. Turn to Gal. iii. 16. "Now to Abraham and his seed were the promises made. He saith not, and to seeds as of many, but as of one, and to thy seed, which is Christ." That law was a distinct law, which made the Jews a distinct people, he says, "till the seed should come, to whom the promises were made." And Christ broke down that partition wall—it lay flat. How came the Jews then a distinct people? Because of rebellion against God's government. They resolved that God should not have his will done; they thought themselves better than the Gentiles. It was their own work, and it was instigated by the devil.

All the use God ever had for the Jews being a distinct people, was that it might be shown that the Messiah should come out of their body according to promise. Their genealogies were kept up, so that it might be known certainly, that he was of that people—that this great truth might be seen, that there was a certain accomplishment to the prophecies, and that is as far as God ever designed we should go.

I might refer to other passages of Scripture; I will notice a few. The first to which I will call attention, is Matt. iii. 9. It is the language of John the Baptist, to the Sadducees and Pharisees. "And think not to say within yourselves, we have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham." Here John lays the axe at the root of the Judaistic tree—a tremendous blow, which made the old dry tree shake to the roots.—Jesus Christ cut it down, root and branch. John viii. 39. "They answered and said unto him, Abraham is our father." They claimed to be the seed of Abraham. Jesus saith unto them, "If," just mark it; there are some small words in Scripture, which are too often overlooked. "If ye were Abraham's children, ye would do the works of Abraham." It is a plain denial that any body is the child of Abraham, but those who do the works of Abraham. That is saying, "Ye are not the children of Abraham"—a declaration that the natural descendants of Abraham, as such, are not meant in the promises. Look at the 44th v., "Ye are of your father the devil, and the lusts of your father ye will do." Who does not see that these were not a people whom God designed to keep a distinct people to this day, reserved for special favor? It is their father, the devil, who has kept them a distinct people, and not God. The wall which Christ broke down, they have striven to build up, and have daubed it with untempered mortar; and we, professing Christians, have helped them to do it. It is a work opposed to God. One would suppose that any body might see this in the very idea of a Jew-

ish conversion. When a Jew is converted, does he think any longer about the mere carnal Jews assembling in Jerusalem? No. He believes and expects only to become one in Jesus Christ with Christians. Turn to Rev. ii. 9, "I know thy works, and tribulation, and poverty; (but thou art rich,) and I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan." And observe Rev. iii. 9, "Behold I will make them of the synagogue of Satan, which say they are Jews and are not, but do lie;" &c. What Jews are these? The natural descendants of Abraham? If you say yes, I prove them to be the synagogue of Satan—"not Jews." If you say that the Savior means professing Christians, who are not Christians, do you not see that under the gospel dispensation, the Lord Jesus being judge, real Christians are the *true Jews*? If he refers to the merely literal Jews, he says they are "not Jews." If to the merely professing Christians, we know they are not to be saved, of course. The true Christian, then, is the true Jew, for whom are the promises.

Again, Rom. ii. 28, 29, "For he is not a Jew which is one outwardly, neither is that circumcision which is outward in the flesh: but he is a Jew which is one inwardly, and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God." Here the apostle clearly and expressly affirms that he is *not a Jew* who is one outwardly. Since the Gospel dispensation was opened, he only is a Jew who is one inwardly, in the heart. That is what constitutes a Jew now. God does not regard the literal descendants of Abraham as Jews, any more than he regards the rankest apostate as a real Christian. The apostle makes the doctrine doubly strong by saying, "he is *not a Jew*;" and then adding, "he is a Jew who is one inwardly." He settles that question. Why then call them Jews? We pervert the language of the Gospel. They are a race of infidels. They are anti-christ. This is a strong charge. I will prove it by the Bible. See the 2d epistle of John, v. 7, "For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an anti-christ." We say to the wicked, "Wo to the wicked: it shall be ill with him." Judaisers will say otherwise. I dare not. It is strengthening the hands of the wicked, that they turn not from their wickedness. We cannot say it unless we are universalists. God is no respecter of persons, he will not extend higher privileges to the merely literal Jews, than to merely professing Christians. The literal descendants of Abraham are utterly rejected, except on the same conditions of salvation as other sinners. They may have salvation only as you and I may have it; if they embrace Jesus Christ and obey his Gospel. God has but one mode of salvation for all his children.

Now that they are thus utterly rejected, see Isa. lxxv. 15, "And ye shall leave your name for a curse unto my chosen: for the Lord God shall *slay thee*, and call his servants by *another name*." What language could more strongly express the utter rejection of the Jews from being the peculiar people of God. They are not rejected from the possibility of salvation; but as a people of peculiar favor, they are utterly rejected.

Now turn to Rom. ix. and see what we learn there, beginning at the 6th verse. "Not as though the word of God hath taken none effect. For they are not all Israel which are of Israel: neither because they are the seed of Abraham, are they all children; but in Isaac shall thy seed be called. That is, they which are the children of the flesh, these are not the children of God: but the children of the prom-

ise are counted for the seed." Who are the children of the promise? See Gal. iv. 28, "Now we, brethren, as Isaac was, are the children of promise." "We." Who? *Believers*, whether Jews or Gentiles, who have embraced Christ; they are the children of promise. What has become of old Jerusalem? Hear Paul, v. 30, "Nevertheless, what saith the Scripture? Cast out the bond-woman and her son: for the son of the bond-woman shall not be heir with the son of the free-woman. So then, brethren, we are not children of the bond-woman, but of the free." Where is Jerusalem to which the promises are made? Hear Paul, v. 26, "But Jerusalem which is above is free, which is the mother of us all." Now we begin to see where the Jerusalem is to which the promises are given. John saw it descend from heaven. That is the Jerusalem which the children of promise are to inherit. There are no promises to the Jews as such, that is, to the literal descendants of Abraham. But says the objector, "The Jews must be brought in with the fullness of the Gentiles;" "that's Bible language," say they. Where do you find it in the Bible? You cannot trust even your ministers, when they quote the Bible from memory. They think that such and such things are in the Bible, when in truth the Bible contains no such things. The Bible uses no such language as the language in question. It sounds like Rom. xi. 25, "For I would not brethren, that ye should be ignorant of the mystery, lest ye should be wise in your own conceit: that blindness in part is happened to Israel, until the fullness of the Gentiles be come in." Is that saying that the Jews must be brought in? As the whole argument, so far as the New Testament is concerned, is founded on the 11th chapter of Romans, let us examine it.

[To be continued.]

CHRIST AS JUDGE OF THE WORLD.—"The Father judgeth no man, but hath committed all judgment unto the Son; that all men should honor the Son, even as they honor the Father." What a wonderful exhibition of the divine glory will be made in the consummation of all things, the final judgment! What a wonderful contrast will then exist between the once crucified Savior, and the then reigning Judge! between Christ on the cross, when the fiends of darkness are raising their shouts of malignant exultation around him, and Christ on the throne, when all the kindreds of the earth are wailing because of Him. What a wonderful exhibition of power will he make in the events that are to precede the judgment; in opening the doors of every sepulchre; in causing the ocean to give up all its dead; in the assembling of the universe; in the burning of the world! And then as the process goes forward, and as it terminates, what exhibitions of Omnipotence will there be in separating the righteous from the wicked, as a shepherd divideth his sheep from the goats; in causing the Heavens to open for the reception of the one, and the dark abyss of the damned to swallow up the other! What wonderful knowledge will that be which will search every heart, and try every motive that ever operated, and apply the principles of eternal justice, without the possibility of error! What wonderful majesty will that be in which the Judge will appear on this momentous occasion, clothed in the glory of his Father, and attended by the holy angels!—*Allany Spec.*

In Great Britain, the discussions on religious questions continue in the Church, in parliament, and among the people. The Catholic bishops oppose the establishment of lay colleges in Ireland. The Protestants are agitating in opposition to the Maynooth grant. Mr. O'Connell, says the Times is violently opposed to it.—*Id.*

Advent Herald & Reporter.

"THE LORD IS AT HAND."

BOSTON, JULY 16, 1845.

Review of "Bush on the Resurrection of Christ."

"The Resurrection of Christ; in answer to the question, whether he rose in a Spiritual and Celestial, or in a Material and Earthly body—By George Bush, Professor of Hebrew in the New York city University," is the title of a pamphlet of 92 pages, just published by Wiley & Putnam, 161 Broadway, N. Y.

CONTINUED.

But it may be asked, if they are solid "organisms," would they not always be visible to us when present? We reply that that does not necessarily follow. Some of the gasses are invisible; and they are the elements of the grossest forms of matter. And even the most solid forms of matter may be rendered by God invisible. All solids are not necessarily *opaque*. Some of the most compact material combinations are so diaphanous and pellucid, that they are almost invisible. Some of the most perfect specimens of glass present no obstacle in distinguishing objects through them; and yet the glass itself is hardly seen. Some of the crystals and precious stones, the densest form of matter, are among the most transparent of material substances. And therefore it is no mystery to us that material beings should be invisible to the natural human eye, and yet be rendered visible at the pleasure of God.

Again he says:—

"An appearance generally denotes the opposite of reality. We should hardly understand by the appearance of a human body such a body itself. We can imagine a statue of wood or marble moulded into a human form, and such an appearance might easily be seen. Still we should not say it was a human being. So we can say, also, that a cloud might be wrought into the shape of a man, and we might see it—for a cloud, though a rare substance, is yet material and therefore visible. But when we come to think of an angel having the appearance of a man, we are stumbled at once by the difficulties of the supposition. If it is merely an appearance, is the angel in that appearance."

To this we reply that if an appearance generally denotes the opposite of a reality, it does not *always*. And yet there is always something *real* there; although not just what it appears like. For instance, when a cloud appears like a man, there is a reality in the cloud; and so is there in the wood and marble when moulded into a human form: but there is no man there. Even so when an angel is said to have been seen in the appearance of a man, there may be no real man there; and yet there may be a real angel present,—an actual material being, with the appearance of a man, needing no transformation to make them what they actually were—beings that ate and drank with those to whom they came on heavenly missions.

The Professor then goes into a long philological argument to show that the Biblical forms of expression in relation to *theophanies* and *angelophanies*, can not have respect to a visible personal manifestation. Thus, Hab. i. 1:—"The burden which Habakkuk saw,"—not with his eye, but mentally. He contends that the prevailing usage of the several words rendered 'see,' 'saw,' &c., has respect only to the mental vision; and yet he admits that in repeated instances they have respect to external vision. They may therefore have respect to external vision when applied to angels.

The Professor then proceeds to shew how Christ appeared to the disciples on their way to Emmaus, whose eyes were at first holden that they did not

know him, so that he contends they only saw him by a supernatural vision. But do we never see persons in whom we recognize no familiar lineaments; and yet in whom we presently see only the countenance of an old friend? It does not therefore follow, because the eyes of the disciples were at first holden, that when they did see him, they did not see him with their material eye. The sight of that, as we before remarked, may be enlarged or contracted, and yet it may gaze upon a real personage. Again we quote:—

"The next appearance mentioned was still on the evening of the same day, at Jerusalem: 'And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you. But they were terrified and alighted, and supposed that they had seen a spirit. And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have. And when he had thus spoken, he showed them his hands and his feet. And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat? And they gave him a piece of a broiled fish, and of a honey-comb. And he took it, and did eat before them. And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and the prophets, and in the psalms, concerning me. Then opened he their understanding, that they might understand the Scriptures. And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things. And behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.'—Luke xxiv. 36—49.

Here we infer again the sudden and instantaneous apparition of our Lord. "And as they thus spake, Jesus stood in the midst of them." Nothing is said of his entrance by the door or in any other way. The first they know, he is there—they see him.

It is indeed true that the language of John is slightly different: "Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and said," &c. Upon this Dr. Robinson argues as follows:—"The question here again is raised, whether this entrance of our Lord was miraculous? That it might have been so, there is no reason to doubt. He who in the days of his flesh walked upon the waters, and before whose angel the iron gate of the prison opened of its own accord, so that Peter might pass out; he who was himself just risen from the dead; might well in some miraculous way present himself to his followers in spite of bolts and bars. But does the language here necessarily imply a miracle? The doors indeed were shut; but the word used does not of itself signify that they were bolted or fastened. The object no doubt was, to prevent access to spies from the Jews; or also to guard themselves from the danger of being arrested; and both these objects might perhaps have been as effectually accomplished by a watch at or before the door. Nor do the words used of our Lord strictly indicate any thing miraculous."—p. 35, 36, 37.

He then argues that angels are frequently said to come, when there is only an internal vision of them, no angel being personally present—as in Judges, vi. 11, "And there came an angel of the Lord, and sat under an oak which was in Ophrah;" v. 12, "And the angel of the Lord appeared unto him;" Daniel xi. 18, "Then there came again and touched me one like the appearance of a man, and strengthened me;" Rev. viii. 3, "And another angel came and stood at the altar." Now when the Professor claims there were no actual angels personally present, he is taking for granted what is denied, and is not proved; and therefore it can be no argument as a parallel to Christ's appearing. But says Prof. Bush:

"The opposite view to that which I am now de-

fending, supposes that the body now exhibited was the veritable, unchanged body of flesh and bones which had been taken down from the cross and deposited in the sepulchre. Consequently, its advocates begin by denying that there was any thing miraculous implied by the phrase, "stood in the midst of them," unless possibly it might be that our Lord, by his omnipotent will, opened the door, as the angel did the prison door when Peter was delivered. But if this were so, would not this miracle of itself be worthy of record? We plant ourselves, however, upon the simple letter of the narrative as it stands. We contend that the plain, obvious import of the text is, that this appearance was sudden and supernatural. As they were convened together in a closed room, "Jesus stood in the midst of them." He made himself visible to them. And how was this but by the same process with that which he had before seen fit to employ, viz., the sudden development of an interior power of vision which enabled them to take cognizance of a spiritual body? What other supposition is possible, if he appeared to them without entering the room? Are we not, on the contrary supposition, compelled to infer that he came in his material body to the door, on the outside—that this gross body was instantaneously spiritualized that he might pass through it—and then as instantaneously materialized, that it might be seen and handled by his disciples? And is this probable? Possible, we may indeed admit it to be, and if we were cast simply for a solution on this text alone, we might deem ourselves perhaps shut up to the admission of this twofold miracle."—p. 33, 39, 40.

To this we reply that we do not contend that the body now exhibited was the "*unchanged body*" of flesh and bones which hung on the cross. We contend that it was that veritable body; but it had been so *changed* in its transformation from a *natural* to a *spiritual* body, that the material of its structure might be governed by such laws, and adapted to such uses, as we can have no adequate conception of: so that even a closed door may have been no hindrance to the passage of such a body. But as Dr. Robinson contends, we can see no difficulties in supposing that the door was actually opened so that "he came and stood in the midst."

TO BE CONTINUED.

Be Sober—Be Vigilant.

Energetic and constant action is ever an agent for good or evil. Without industrious and persevering effort nothing can be accomplished. And for this reason we are commanded to contend earnestly for the faith once delivered to the saints. For this reason we are commanded always to be zealously affected in a good thing. Ephemeral and periodical efforts will accomplish nothing. We have, brethren, put our hands to the plough. Shall any of us look back? Such will be unfit for the kingdom of God. We have the same hope still to animate us. The same golden spires of fair Salem's glorious heights still tempt us on; and why should we return? or whither should we go? Up, brethren; why these downcast eyes? why is that armour unbuckled? why those weapons of warfare laid aside? Is the victory won? is the promised land possessed? Away with these foolish fears. Away with this sluggish slothfulness. Arouse thyself; the land will yet be entered. We enlisted upon the war; and we have no discharge until our King shall come. The cry still peals, Behold the Bridegroom cometh, startling an occasional sleeper; are there no others to be aroused? Parents, have you given your beloved offspring your last faithful admonition? Brothers, sisters, friends, are there none your souls hold dear to whom you can speak a word, that will lead them to Christ? O slumber not on the banks of the river that leads to the haven of rest. Soon we shall enter our rest. But till the port is gained, we have no rest. The long-suffering of God is still salvation; will you not improve the time to point a

soul to Christ? The blessed Savior still entreats with outstretched arms: shall he entreat in vain? On the right hand, and on the left, now and then a soul is blessed: will not others share these blessings too? Brethren, sisters, is your work all done? O let the Savior find you all so doing; for such will receive the blessing. A little more toil, a little longer struggle, and the crown will be obtained. Bright and glistening, 'tis now laid up in heaven; and it will be revealed at the appointed time. The new earth robed in green, will be the more delightful, for the delay. The green pastures and still waters where the good Shepherd will lead us, and beside which we shall lie down, will be a full repay for all our toils and sorrows. A full repay! we can merit nothing: what we receive will be a gift; but we shall then forget the ragged uphill road of life, and bask for ever in the eternal sunshine of God's love. In view of these eternal joys, who can turn back? who can prove recreant to the cause of truth, of God?

Darlington Meeting.

This meeting was one of the best we ever attended. It is true but little seemed to be effected among the unconverted. Two or three, and several backsliders, however, were awakened to a sense of their lost condition; some of whom cried aloud for mercy; and we thank God that we have good evidence that they did not cry in vain. Some of them found redemption through the blood of the Lamb. No one who has any of the spirit of Christ in his soul could have doubted the genuineness of one of these cases, had he been present. It was a young woman who had never professed religion. Her convictions were deep and pungent: we never witnessed a case which seemed to be more thorough. She cried for mercy most fervently for a long time, when suddenly her prayer was turned to praise, and she shouted the full, unaffected, Glory! glory! glory! for a long time. She soon after followed the Lord in baptism—went down into the water calm as the summer's morning; and when she was raised from the water, and for some little time after she took her stand among the crowd, she again shouted the full, unaffected, Glory! glory to the Lord, and praise to Jesus!

We are particular in stating this case, that all may know and believe that the door of mercy is not yet closed against the penitent. No, no. "Whosoever will call upon the name of the Lord shall be saved," is as true, as precious, as when thousands availed themselves of this exceeding great and precious promise. The great mass, however, will not accept it—they will not have life—have shut themselves out of the kingdom, and must soon perish. Let us, however, not aid them in this work of folly and madness, by telling them that the "door is shut," when facts plainly declare that it is yet open wide, and whosoever will, may enter in and find eternal redemption.—*Voice of Truth.*

More Consistency.

"Who should know better than he?"

A certain Elder J. V. H. is reported to have said, in a declamation in Albany against the return of the Jews last Sabbath, that "some persons make use of a hobby to ride into distinction"! Query—Was he relating his experience?—*Gospel Standard.*

NOTE. The above insidious question in Mr. Hawley's paper may best be answered by his own testimony.

Owing to circumstances, Rev. J. V. H. has been forced into a prominent position in relation to the advent doctrine, which he could not avoid without proving recreant to his trust. While occupying this position, he has been continually subjected to the taunts of little minds and disappointed aspirants. But whether his thus interesting himself in the progress of truth, at a time when it only subjected himself to reproach, will justly subject him to the

charge of using it as a "hobby," let the following impartial letter decide.

We would add, by way of explanation, that this letter was written soon after the dedication of the Tabernacle, in reply to a letter written to Mr. Hawley, from one who sympathized with the division then existing, which had been caused by Mr. John Starkweather. Mr. Hawley had been perfectly familiar with Mr. Himes' course, and with the merits of that controversy; and wrote the following reply, a copy of which he favored us with. As Mr. Hawley has taken ground that enlists the sympathy of all the opposers of the Advent, we feel in duty bound to publish this, that it may be seen that he has once borne a faithful and impartial testimony; and that for him now to attempt to bring contempt on the doctrine, by impeaching the motives and integrity of one of its most prominent advocates, is most unjustifiable. As this letter was not at the time designed for the public, we should not now give publicity to it, did not his own interrogation demand it. For with his knowledge of the office and the cause, "who should know better than he?"

We hope not again to be obliged to refer to anything of this nature; and perhaps we ought to apologize to brother Himes for thus referring to his name in his absence.

COPY OF LETTER.

Boston May 22d, 1843. *

DEAR BROTHER—Your kind and fraternal letter came to hand in due time, and form, and I now take this opportunity to reply to it.

I regret that you have been led to take a view of things here so different from that I take and so different from that which the facts in the case would naturally give. I think you must have been misinformed. Did you not, my brother, receive from some source a hint, or a broad declaration that something was wrong, excessively wrong in brother Himes and some acting with him, before you came to the conclusions you so frankly express in your letter to me? I must think so. You know it is very easy to see wrong things in those cases where we are looking for them. It is enough in general to have a hint that all is not right, to make a creative imagination behold very many frightful and ugly things. I will not say that you had as much as a hint, but I suspect you did. The state of things here has grieved and pained me. This should be the very last cause that should allow such feelings and principles of action as have recently been developed in this city. The last cause that should be attempted to be carried on by calling forth the lower principles of man. It is too high, too holy, too solemn in itself, and too mighty in its results to admit of this. We do the cause wrong to entertain the thought that we may, under any circumstance, or for any pretence, appeal to such principles with reference to the advancement of the cause. In this I am certain that you and I will fully agree. And since we are thus far agreed, let me say a few words in point. Would you, with your views of union, think it right to get up a party even for the doctrine of holiness? I am sure you would not. In such a case you know there would be danger of contending for holiness with unholy feelings and principles. You know we have persons now who fight for non-resistance, preach

* It will be seen by the date that this was written six weeks after the commencement of the two years previous to April 10th, 1843, during which, he says he has had no sympathy with any of Mr. Miller's peculiar views, or relation with him.

against preaching, assume authority to put down authority, make distinctions among men to annihilate distinctions, organize to put down organizations, receive salary to put down salaried men, and violate rights for universal rights. These inconsistencies we see every day. And is there not just as much danger of contending for holiness with a wicked spirit and with unrighteous means? I think so. But you may be assured that this doctrine is not the ground of the separation that has taken place. I can say from positive knowledge that it is not so. If you think so, there must have been a mistake or misinformation somewhere. I think I have been so situated as to be in a suitable state to determine with tolerable accuracy, respecting the merits of this unhappy controversy. I have stood and looked on and watched it, for the last five weeks. And I am convinced that if we could remove from the causes of separation all misunderstanding, and all selfishness, there would be none left. Selfishness sometimes becomes a great stickler for holiness and purity. And misunderstanding has led very many to contend for nothing, supposing they were contending for the most vital truths. You seem not to understand, or forget brother Himes' position and the peculiar responsibilities resting upon him. You should remember that from necessity he has been forced to act in the capacity of general manager in this cause. Who else could or would have done it? Who took Father Miller by the hand when but little known or little heeded!! Who published his book? Who got up and sustained the efficient paper, whose influence has been felt throughout the country? Who proposed and carried into effect the Conferences first held on this subject? Who started the important Camp-meetings? Who schemed and brought into existence the Big Tent? Who started the Midnight Cry? Who has from the very necessity of the case, been, next to William Miller, the most identified with the cause? Who has expended the money and brought the Tabernacle to a completion? Who stands in the estimation of the public as responsible for all connected with this cause in this city? Who had a right to control affairs in Chardon St.? I need not answer, the world know. And since brother Himes, by the providence of God was put into the position he holds, and by that providence has seemed to be kept in it, shall we say he is too forward, too assuming, too dictatorial? Who will step forward and take his place, and bear his responsibility? He would be glad, I am convinced, to retire from his post, if any one can be found to take it. Do you know of any one who has the qualification and mind for it? I know of no one. If brother H. has done wrong in being so forward, so much of a manager, why has not some person or persons appeared to bear some of the responsibility, and to share in the management? He has, I think, been willing, and even anxious that such a course should be pursued, who then is to blame? Is brother Himes? I think you cannot say he is. I say not that brother Himes should not be looked after, and that his affairs should not be examined and understood. I think both should be done, and faithfully done. Every friend of the cause has a right to act in the capacity of a committee of investigation. He invites such a course, that all do it, or hold their peace. But don't let any rise up at this time and thrust Himes from his position, unless he can show from the Lord a special injunction to do so. You speak of the address of the Tabernacle Committee in very severe terms. You forget one thing I think, respecting that address. It is an address of those whose names are appended to it—The Tabernacle Committee. They and they alone are responsible for it. There are some things

in it to which I should object, but not all the points you mention. Some of them I am confident you did not understand. I hope you will read it again, and read it without prejudice. Yours in the hope. S. HAWLEY.

LETTER FROM BROTHER W. PRATT.

DEAR BROTHER HIMES:—My heart bleeds when I learn that many of the dear brethren believe there is no mercy for sinners,—and I feel as though I could hold my peace no longer, knowing that this view takes away our laboring spirit—dries up our sympathy for sinners and friends—removes the wrestling spirit for God's power—quenches that spirit that would break us down before our blessed Jesus—drives away the Holy Ghost that would make us appeal in tones of thunder to the wicked, and dispels the love that would constrain us to act. Then let me ask, is there not something wrong here? Is this a conscience void of offence toward God and man? Do you have the smiles of Jesus in this state? Do you think this was the spirit that moved the passions of our Savior to weep over Jerusalem after it was rejected? Did Paul manifest this spirit, when he ceased not to warn every one, day and night, with tears? Is this the love that flowed from the bosom of Jeremiah, when these words were uttered? "O that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people." Does the Psalmist show a spirit of indifference when he exclaims, "Rivers of water run down mine eyes, because they keep not thy law? Is this the other spirit that filled Caleb's heart, that made him follow God fully? I think all are ready to answer in the negative. Then shall we not try the spirits, and see what manner of spirit we are of; and ever recollect, that unless we have the spirit of Christ, we are none of his? Let me ask the dear brethren scattered abroad, if they ever knew of a revival, or God's cause revived and souls saved, when Christians did not feel for sinners and pray for the Holy Ghost to awaken, alarm, and arouse the wicked? when the church ceased praying for the heralds of the cross, and for the spirit to set home truth? or when ministers or members cease to appeal to the wicked to warn them of their danger? when Christians have given away to feeling, and let unbelief take away their expectation of God's power? when there is no burden for souls? no breaking down before God and leaving the weightier matters of the law to run after phantoms? All of you are ready to answer No. Then I ask, what has been our condition since last fall? has there been the same desire for souls since the seventh month, as there was before? have we prayed as earnest for the awakening power of God?—have we appealed to the ungodly in the name of God, to escape for their life? have we preached as though we were giving our last warning to them? or have we been so selfish that we have confined our preaching and prayers to ourselves, thinking we were peculiarly favored of God, and that his mercy could not reach others? If this has been the case, and we know it is truth, then I ask, in the name of God, how we can expect to see sinners alarmed; backsliders reclaimed; cold professors aroused; and the work of God move forward? We cannot, we need not, for God has never promised it, unless the mighty engine of truth is kept moving by the power of the Holy Ghost. If we have not learned by past history ere this, our experience will teach us, that as we sow, so shall we reap; if we have sown to the wind, we must expect to reap the whirlwind. If we have never felt the force of our Savior's words, we have them demonstrated in full to us, that as our faith has been, so it has been with us. We all know that the church has ever been the devil's missionary

ground—and whenever he has persuaded Christians to believe they could do no good, then their efforts have been in vain; he has accomplished his purpose and defeated the Gospel's design by striking its main pillar. I have thought for a few months past, that if ever any people had to give an awful account to God, and had their garments stained with the blood of souls, it would be some of those who are looking for the Lord, on account of their unfaithfulness to the world, since last fall; and if there ever was a doctrine that obscures the Christian's hope, mystifies the word, removes our compass, hoists the flood-gates of error, throws open the wide doors of hell, causes it to enlarge and ruin souls by thousands, we have reason to think this is one. If those that proclaim it would only realize that the devils laugh to hear it, they would stop where they are. I speak plain, (for I think it is time for some one to speak plain on this subject; but in love,) for I do realize at times, some of its evils, and know it will be the means, if it is not already, of ruining many souls. I do hope and pray that the dear brethren will abandon this view at once. Some may say, I believe the Gentile world is given over the same as the Jews were. Well, suppose I admit they are; was there not three thousand souls converted on the day of Pentecost, and most of them Jews? Then is there not the same chance for the Gentiles? Other souls believe nothing but the gleanings are left to be gathered. Then let us do all in our power to gather them; for we know if they are not gathered, they will be lost. God help us to clear the skirts of our garments, that none may be lost on account of our negligence. Others take upon them the awful responsibility of saying, there has been no conversions since the seventh month. Brother, your unbelief does not alter the facts of the case. Let me speak of that I do know, and testify to that I have seen: and will ye not receive my witness? For a few weeks past, the good Lord has been saving souls in Sturbridge. Some dozen or more have been blessed: some of them were backsliders; others never knew the Lord before. But, says my opponent, they are spurious. Then I can say the same of those before the tenth; and could doubt my own, and yours, and that of any one that I ever saw converted. I hope no one that professes to be a follower of Christ, will take this awful position, for fear they will sin against the Holy Ghost. I do beseech of you, in the name of the Lord, to give up this awful error, and again sound the loud, last gospel trumpet to this world. We are satisfied it is the last call of mercy. The last drops are being received. The gospel sun is fast setting, and is shedding forth its last rays through the clouds of infidelity upon an ungodly world. Shall we then hold our peace, rest down on our lees, and cease to work, when the sword is about to be drawn—the sickle to be thrust in to reap the earth, the Lord to roar out of Zion and cut off sinners? God forbid, say you. I believe the Lord is right upon us, and this is the very reason why I call on you to put on the whole armor of God, and hold not thy peace until Jerusalem is made a praise in the earth; for the night will soon come when no man can work; the harvest will soon be ended, and thousands and thousands of souls that are dreaming of heaven, to their great astonishment will awake in perdition. O that God would baptize all of us with the Holy Ghost, that the everlasting gospel may not slumber, until our King shall crown us his, and the last servant be sealed in his forehead.

Yours waiting to see our Lord.
Southbridge, July 1st, 1845.

RECALL OF MISSIONARIES.—The Baptist Register contains a long article on the causes

which have induced the Baptist Board of Missions, to recall a portion of their missionaries. It would seem that some years ago, the Convention resolved to raise \$100,000 for foreign missions, but that the actual receipts have been only about \$50,000, so that a debt has been gradually accumulating, amounting now to about \$40,000. The Board are now completely discouraged, and have resolved on reducing their expenses within their income. A melancholy work, it will be, to the good brethren who have labored with so much earnestness in this good work. What a pity that one of the largest denominations in the country should set such an example of retrogression, in this primary work of the Christian Church.—*Relig. Recorder.*

Different Views of Death.

DEAR BRO:—Having always regarded the second coming of Christ as the great consummation of all our hopes as Christians, I have from the first preaching of the Advent here by brother Miller, been deeply interested in the subject. The following sketch was penned in 1843—and designed to represent the different feelings with which a sensitive mind, unblest with the light of the gospel, contemplates the grave,—from those of one who by the gospel is taught the resurrection of the dead, and who, according to that gospel, sees, in the fact of Christ's resurrection, an earnest and a pledge of his own; if upon perusal you think it calculated to comfort or strengthen the waiting saints, please insert it in the Herald. Your Bro. in the hope of the Advent. B. D. H.

I dreamed, and Lo! I stood at the mouth of a dark and gloomy cavern. Beside me appeared a being of super-human purity and excellence who thus accosted me, Man, what seest thou?

Man. I see a dismal cavern.

Super-human. Describe it.

Man. It is dark, profoundly dark, a darkness that may be felt, a chilling and dank vapor issues from its mouth—and "within it is full of dead men's bones and all uncleanness," its rugged walls are dripping with the tears of untold generations; who have wept over its unrelenting unrestored desolations, no exploring foot has hitherto returned to describe the secrets of its solitary and hideous recesses—I am appalled as I behold it.

Super. It is the grave, O man; it is the grave. Thou must enter and abide in its gloom, and cold vapors. Thou must inhabit its unknown recesses.

Man. Alas! alas! woe is me, alas! can I not avoid, can I not escape it.

Super. No, thou canst not.

Man. Miserable being that I am! how can I enter, how can I dwell there, how can I suffer its intolerable associations? O, for some kind, some potent friend to deliver, why must I enter?

Super. Thou art a sinner, and this is but a part of thy desert.

Man. 'Tis true, alas! 'tis true; evils multiply, yea double themselves upon me. The desert of ill is a greater ill. O! for some almighty condescending gracious power to befriend me.

Super. Thy prayer is heard, the voice of thy necessity hath reached the ear of power and mercy. Look up and behold. I looked and saw one who in the form of a man, instantly engrossed all the sympathies of my nature. I looked again, and the unspeakable blending of majesty and sweetness overpowered me. I worshiped him. He spake: Sinner, Look on me.

Sinner. I do.—I look again,—one look invites another; thou art a man, my brother, but through the thin veil of humanity a divine glory irradiates; thou art my Lord, thou canst befriend me.

Savior. I can.

Sinner. Wilt thou?

Savior. I will.

Sinner. This is condescension indeed, this is love indeed, but I am unworthy.

Savior. I know it.

Sinner. I am astonished: but how wilt thou befriend me?

Sav. I will meet and bear thy ill deserts, I will enter this cavern before thee, explore, yea dwell there for thee, and return in three days.

Sin. Most wonderful! what more?

Sav. I will make it light.

Sin. What more?

Sav. I will arm thee with courage to enter, yea, though thou walk "through this valley of the shadow of death thou shalt fear no evil," it shall be tolerable, yea, pleasant, yea sacred, having been hallowed by the presence of thy best friend.

Sin. What more? For me unworthy.

Sav. I will in due time return and "redeem thee from the power of the grave."

Sinner. Thou art a friend indeed, this is what I need, on what conditions wilt thou perform all these great things for me?

Sav. Only that thou cast thyself wholly, and forever, upon my power, my faithfulness,—my love to do those things for thee, and that thou accept with a loving, obedient heart the blessings I bestow.

Sin. How easy. I do, I do, I love, I cannot but love, I submit, I obey. I cast myself on thee.

Sav. Then thou art mine, and I will fulfil the utmost desire of thy heart, and my word to thee.

I looked and saw him enter for me the gloomy grave, and witnessed his sighs and tears as he encountered the horrors, the dark horrors of the abode of the dead. As he disappeared from my view, I awoke.

I dreamed again, and Lo! I stood at the mouth of a grotto. Beside me appeared a Celestial Being; he addressed me thus: Christian, what seest thou?

Chr. I see a pleasant and extensive grotto. Celestial. Canst thou describe it.

Chr. It is light, a light within diffuses itself to every corner of it, it is as if a ray of heavenly glory had passed through or yet lingered within. I see, and Lo! it is full of people both of honorable and of humble birth; into its capacious, unclosed portal there is a constant ingress. The good, the wise, the great, of every age and clime are garnered here or are hastily tending to its silence and repose. I see, and Lo! the eyes of those without drop with unceasing tears, their bosoms heave perpetual sighs. But within no tears bedew or sighs disturb. I see and Lo! amid the crowds that enter I distinctly mark one solitary trace of returning footsteps.

Celes. Those are the footsteps of thy friend, it is the grave, O Christian, that thou dost behold.

Chr. How honorable is the quiet grave, what company innumerable in silent grandeur throng her subterranean halls, here they rest "each walking in his uprightness."

Celes. The grave is but the vestibule to the temple of immortality, the heirs of life, like their Lord, come forth to the joys of an endless day; look farther.

Chr. I do, and my eyes rest on the wide spread fields of immortality, and while I gaze my soul is rapt in the vision of its unutterable glory. Away! vain earth, adieu, forever adieu, and grave, thou canst no longer appall or charm me, I see the land of promise, and of life, my heavenly heritage, the kingdom of my friend and Redeemer, 'tis his and therefore mine, till he come, and give the possession. I wait, I long, I watch his appearing.

Haverhill, June 1845.

Exposition of Revelations XIII.

It is evident to my mind that the beast referred to in the 1st and 2d verses of this chapter, is the same as the fourth beast of Daniel; and also that of the Dragon in chap. xii. 3, viz., a symbol of the fourth and last universal kingdom of the world previous to the setting up of the everlasting kingdom of Christ. As the diversified and leading forms thereof past before the mind of the Revelator, he used for each one a separate symbol. And the great difficulty has been with me in finding out and preserving these distinctions, and applying the symbol to the proper power or event symbolized—one or two of which I will here mention that the reader may be assisted in following the arguments hereafter given. I often confounded the deadly wound and healing, mentioned in verses 3 and 12, which one of his heads received, with the killing by the sword, and living again in verses 10 and 14. Also the seven heads and the seven diadems on them in chapter xii. 3, with the ten horns and ten diadems on them in chapter xiii. 1. I hope these and other distinctions of the kind will be carefully noted by the reader.

Verses 1, 2. And I stood on the sand of the sea, and I saw a wild beast ascending out of the sea, having seven heads and ten horns, and on his horns ten diadems, and on his heads the names of reviling. And the wild beast which I saw was like a leopard, and his feet were like those of a bear, and his mouth as a mouth of a lion, and the dragon gave him his power, and his throne, and great authority.

From the interpretation given by the angel to the Revelator in the 17th chapter, I am inclined to the opinion that the seven heads denote the seven different forms of government of the Roman or fourth kingdom, that five of those forms had passed away when the Revelation was made, the one then existing (which was Imperial) constituted the sixth, and the one which was to come was the Papal, embracing the ten kingdoms, constituting the seventh, which was to continue 42 months, or 1260 years. The leopard, bear, and lion denote that this fourth kingdom should embrace the leading qualities, such as strength and cruelty, of the three preceding kingdoms, symbolized by these animals, viz., Greece, Medo Persia and Babylon; and I think the context indicates, and facts prove, that these were all concentrated in the seventh or papal form, which the Revelator calls a beast. (And as he was to continue 42 months, I may hereafter allude to him, by way of distinction, as the 42 month beast.)

The dragon which gave power to the 42 month beast, I think must denote the sixth or Imperial form, the one which stood before the woman, and the one which had power, and did actually cause our Savior to be crucified, which was purely secular, yet was called into exercise in that instance by the ecclesiastical power. I think the term "dragon" is often used to denote the secular power or government in contrary distinction from ecclesiastical, as we shall hereafter see. Power and life I suppose was imparted to the 42 month beast, by the Justinian Decree in A. D. 538—40. When that decree took effect, by which decree the secular was used to sustain and strengthen ecclesiastical power, through which (Ecclesiastical) that power reigned, aided as before stated by the secular, which was truly diverse from all other governments ever before known.

3, 5. And I saw one of his heads as it were wounded unto death, and his deadly wound was healed. I suppose this deadly wound was made when the sixth or Imperial form yielded up her secular power (as we have already seen) to the ecclesiastical, and thereby established the seventh or papal form, and healed under the two horned beasts when the secular was again restored, as we shall see when we examine the 12th verse. And all the earth admired the wild beast, and followed after him, and worshiped the dragon (secular power) that gave power to the wild beast. And they worshipped the wild beast, (ecclesiastical and secular power,) saying, Who is like the wild beast? who is able to make war with him? And there was given to him a mouth speaking great things and revilings, and power was given him to make war forty-two months, or as has often been proved, 1260 years.

Well might they say, Who is like the wild beast, and who is able to make war with him? for he had concentrated in himself, apparently, the elements of both the kingdoms of God and the Prince of the

power of the air. And these were brought to bear unitedly with all the power and venom, the vicergerent of the devil could devise, against the saints of the Most High. No wonder they fell by millions before such a beast.

6—8. In these verses are recorded briefly the progress and the abominations of this power.

9, 10. If any one have an ear let him hear. If any one leadeth into captivity he shall go into captivity: if any one killeth with the sword, he must be killed with the sword. Herein is the patience and the faith of the saints. This captivity and killing, I believe, as has often been proved, was accomplished by Buonaparte in 1798 or 1800, when the Pope was carried from Rome to France, and died in captivity; and the seat of his power, Italy, converted into a republic, at which time ended the 42 months, or 1260 years.

11, 12. And I beheld another wild beast ascending out of the earth, and he had two horns like a lamb, and he spake as a dragon (through secular power). And he exerciseth all the power of the first wild beast in his sight (Imperial or sixth form), and causeth the earth and them dwelling in it to worship (secular power) the first wild beast in his sight whose deadly wound was healed, that is the sixth form mentioned in verse 3. I suppose this two horned beast must be the same as that in chapter xvii. 8, 11. The wild beast which thou didst see was and is not and is about to ascend out of the abyss, and to go into perdition. And those dwelling on the earth will wonder (whose names were not written in the book of life from the foundation of the world,) when beholding the wild beast that was and is not and yet will be. And the wild beast that was and is not, even he is the eighth and is of the seven, and goeth away into destruction. Mark the language, he is the eighth and is of the seven, from which interpretation I infer that this two horned beast must be like unto or a continuation of one or more of the seven already alluded to; the evidence we have seen indicates that it is to be in some important points like unto the sixth or Imperial form. I was at first inclined to believe that there must yet a power arise consolidating the nations of the earth into one great government like unto Imperial Rome, and this I thought would be brought about by the extension of Imperial Russia, but when I looked into the word of God, I find evidence directly to the contrary of such a conclusion; for we read, that in the days of the ten kings, the God of heaven is to set up his everlasting kingdom, that the little horn is to prevail till the Ancient of days comes, and the Judgment sits, and the books are opened, &c. As we are not to look for an imperial form, it will be necessary to examine and see if we can find evidence in favor of another form (for instance, the 7th or papal), which evidence will be brought out in our examination of the two horned beast. It is evident from the language of the Revelator that his power is to be great; and is to extend over the nations of the earth, including both Protestant and Papal states, and that the nations are to constitute the body of the beast. The first inquiry is, What are we to understand by the two horns. As we find in chapter xvii. 12, that horns denote kingdoms, I conclude that in this instance they must denote the same thing. And as we learn from the book of Daniel that the little horn exercised controlling power over the nations of earth, I am led to believe that the two kingdoms symbolized by the two horns must also exercise a like controlling influence. In looking over the map of the world I can see but two that will answer the symbol, and these are England and Russia, in whose hands, say the knowing ones of earth, are the destinies of the world for weal or woe. Their power and influence was first strikingly manifested in forming the holy alliance, of which, they constituted the nucleus, and through which they caused the downfall of Buonaparte in his onward career for universal power.—Since which time, and through the same power, they have managed to control and hold the nations of earth in check, and have gone on with rapid strides towards the accomplishment of their ambitious design for universal power; their influence, whether secret or open, seems to pervade the world, they each claim a right to whatever they desire, and generally obtain it (says a late writer,) by the sword or the purse, or by diplomacy; and even religion is used by them, as we shall presently see, to carry out their ambitious designs. No nation since the formation of that alliance has been able to make and prosecute war against another nation without the approbation or aid of

these powers, as Turkey, and Egypt, and others, have learnt by sore experience, but if either of these powers desired to make war for conquest, or whatever else they chose, they did so with impunity, without the other powers of earth even saying, Why do ye so? as has been recently witnessed in the unhallowed war Russia waged against Poland, merely for conquest; and that of England upon China to force upon the poor Chinese the poisonous drug of opium. Scarcely a nation exists on earth but what one or the other, or both of these powers, have entwined themselves around them in such manner as to leave them measurably in their hands. Thus far relates to secular power, and by the way, it is through that power that the two horned beast is to reign. We will now examine how the two powers, and some of the other nations of Europe, and the world, stand connected with ecclesiastical, and see if we can learn whither they are tending.

1st. England stands at the head of the Protestant world, her sovereign is at the head of both church and state, and is so by law, and it is evident from late developments, that she is using her ecclesiastical, to extend and perpetuate her secular power; as may be seen in the way she manages through her missionaries sent out by the establishment, and also by the Bishop at Jerusalem. And that she is rapidly tending towards the papacy may be seen in the progress of Puseyism; also in the settlement of the Irish repeal question through the Pope's agency; and likewise in her late remarkable grant to the Maynooth College, a Catholic institution. Russia, the other horn, stands connected with the Greek church; and the Emperor stands at the head of both the secular and ecclesiastical power, and is using the latter to extend the former, as may be seen in her management through the Greek patriarchs and bishops throughout the Oriental world. As to the other anti-papal states of Europe, they are all using ecclesiastical, both Protestant and Papal, for the same objects as does England and Russia. And as to the papal states they are, without an exception, using their ecclesiastical influence for similar objects. And the manner in which they work can be seen as plainly, perhaps, in France, as any where else; and that too in the protection she affords to Papists and Jesuits at home and abroad, and particularly abroad, as seen at the Sandwich Islands, and other Islands in the Pacific, and also in Persia, in China, and other parts of the world. And in return for these favors the whole papal power is thrown in favor of the government, and her tottering throne is thereby steadied, as in France. So also the same machinery works in other kingdoms. As to our own country, it is evident to every observing eye that we as a nation are rapidly verging towards the papacy, and it is plain that we shall soon fall into the hands of the man of sin unless some miraculous power interposes for our rescue. And it is evident to my mind that the nations of earth, (Russia excepted) are rapidly tending towards the Papacy; and it is plain that the Pope stands with outstretched arms to welcome them into his paternal bosom. In the foregoing, I can see many points of resemblance to the seventh or Papal form. On a careful examination of the evidence now before us, and also of other evidences in my mind that might be brought in favor of each form, I am inclined to the opinion that the two horned beast is a continuation of both the sixth and seventh forms, with some modifications of each.

The 6th form till the days of Constantine, was purely secular, unmixed with ecclesiastical. From Constantine's day to that of the Justinian decree, ecclesiastical was blended with and used to sustain the secular. From the Justinian decree to 1798—1800 the matter was reversed, and the secular used to sustain ecclesiastical; at which time, Bonaparte, as we have already seen, wrested both of these from the Pope, and afterwards divided them, and restored back to the Pope the ecclesiastical, and retained the secular in his own hands. Since which time the secular has been used as it was under the 6th form, for controlling the nations; at which time I suppose the deadly wound of the 6th form was healed. And at the same time, I suppose the wound the 7th form received by the sword, did again live ecclesiastically, shorn of its secular power, and is now being used just as it was after the days of Constantine to sustain the secular.

The worship which this two horned beast is to receive, I suppose has been fulfilled in two ways. 1st, by the deference and honor conferred upon Roman laws, which are received by, and form the ba-

sis of what is called common law in nearly all civilized governments, and is held in great veneration by all judicial men. 2d. It is fulfilled in the universal devotion of saint and sinner in our own day, to secular power or government. The lamb-like appearance may denote the pacific character of the nations, and particularly that of the two horns under this power. And he spake as a dragon, i. e., through secular power, as did the 6th form.

13, 14. "And he doeth great signs, so that he maketh fire come down from heaven to the earth in the sight of men; and he deceiveth those dwelling on the earth through those signs which it was given him to do in the sight of the wild beast, saying to those dwelling on the earth, that they should make an image to the wild beast which had the wound by the sword and did live, (that is like the papacy, since shorn of its secular power.) 15. And it was given him, (the two horned beast,) to give breath, or (as in our common translation,) life to the image of the wild beast, that the image of the wild beast might both speak, and cause, that as many as would not worship the image of the wild beast, should be killed." As the rest of the chapter is symbolical, so must also be the verses last quoted; then of course we are not to look for a literal fire or literal killing. I suppose from the context, that the signs which this beast had power to do, by which the dwellers upon earth are deceived, were those of a moral nature or apparently so. Certain it is, that under this beast many people and nations have been deceived with the vain hope or expectation, that the nations were to beat their swords into ploughshares, and their spears into pruning-hooks, and would learn war no more; that the world was all to be converted, &c. This has been brought about by the lamb-like and pacific indications of the great powers of earth, saying to them that dwell, &c., that they should make an image, &c. (i. e., the people are to make the image.) And he had power to give life, &c. I think this has been fulfilled as follows: Christians have ever felt it a duty to observe the ordinances of their ascended Redeemer, and to form themselves into churches, as they did in the apostles' day, and to meet together for worship, &c. The secular powers observing this, and being anxious to secure their influence, say to these Christians, "Organize yourselves into churches and societies, and apply to us, and we will grant you a charter, conferring by law, rights and powers you could not otherwise have." Accordingly we see them organizing, assuming a name, &c., and then they petition to the beast, (secular power,) and forthwith comes the charter, giving life to the image; that the image may both speak, and cause as many as will not worship the image (or church) shall be killed, that is, the church has power to take from them, all the life or rights such individuals had, in common with others under the charter, let it be Christian character, property, or what not. Have we not seen this kind of killing often of late?

16, 17, 18. "And he causeth all, both small and great, the rich and the poor, the free and the bond, to receive a mark on their right hand, or on their forehead. And that no one might buy or sell, except he that had the mark, the name of the wild beast, or the number of his name. Here is wisdom, let him that hath understanding count the number of the wild beast, for it is the number of a man, and his number is six hundred and sixty-six." As we have already seen that this beast is to embrace the world, I am inclined to think the kingdoms thereof are all embraced in his number, which is six hundred and sixty-six. The buying and selling in v. 17, I am inclined to the opinion, must be taken literally, and alludes to Great Babylon's merchandize in chap. 18. That no one might traffic in it without first obtaining authority from the secular power by way of a charter, permit, or license with the seal, (the mark) and the name of some one of his number attached thereto.

Well may the dwellers upon earth, (whose names are not written in the book,) wonder when they behold this beast, and see that all the kingdoms and powers of earth, both secular and ecclesiastical, which has appeared to them, as did the golden headed image to Nebuchadnezzar, excellent to look upon, and which they have so much worshipped, all marked with blasphemy, and included as a part of this horrible wild beast, which is sealed by the fiat of Almighty God for speedy destruction. If the foregoing views are correct, the brethren and sisters scattered abroad, will readily see why it is that God has dealt with us in the manner he has in bringing us out, and causing us to cut loose from all these

abominations, that we might not perish with them. Surely he has led us by a way we knew not of, and glory be to his great and adorable name, now and evermore. Amen.

Yours, strong in the faith of speedy deliverance from earth's abominations,
P. ALLING.
Norwalk, O., May 19th, 1845.

ADVENT MEETING.

Providence allowing, there will be an Advent meeting in the town of Durham, C.E. on Saturday and Sunday, the 26th and 27th of July. The meeting will be held in a grove. Durham joins Richford Vt.

Also there will be a similar meeting on Caldwell's Manor, C.E., on Saturday and Sunday, 9th and 10th of August. Caldwell's Manor joins Alburgh, Vt. Ministering brethren are respectfully invited to attend.
R. HUTCHINSON.

Letters and Receipts to July 12.

T W Titus \$4 pd to end v 11; E G Culver \$1 pd to end v 7; Jacob Pomroy \$1 pd to 243 in v 10; N H K. mball \$1 pd to end v 8; Mrs H A Paul \$1 pd to end v 9; A E Corey \$2 pd to end v 6; A Carpenter \$2 pd to end v 7; E Finney \$1 pd to end v 8; V H Decker \$1 pd to 217 in v 9; J F Alden \$2 pd to end v 10; Joel Perkins \$2 pd to end v 9; J Paul \$1 pd to end v 9; R Davis \$1 pd to end v 9; H Tolman \$3 (in May last) pd to end v 8; Miss M Coolidge \$1 pd to 217 in v 9; E Wadley \$3 pd to end v 8; J Brown \$1 pd to mid v 10; F Hunt (England) 50c pd to middle v 10; S Hunt 50c pd to 229 in v 10; John Paine 50c pd to 229 in v 10; Eld Smith \$1 pd to 180 in v 8; Mrs L Graves \$1 pd to 254 in v 10; H Graves \$1 pd to end v 10; Mrs S Parker \$1 pd to end v 8; A Forrey \$2 pd to 229 in v 10; A Church \$1 pd to end v 9; S A Cogswell \$1 pd to end v 10; R Severance \$1 pd to 202 in v 9; J S Seymour \$1 pd to 242 in v 10; D Luther \$1 pd to end v 7; N H Stow \$1 pd to 220 in v 9; S Shannon \$1 pd to 244 in v 10; G Robinson \$1 pd to 216 in v 9; J Fellows \$1 pd to 246 in v 10; R W Vance \$1 pd to 194 in 8; O Warner \$2 pd to end v 10; K Ford \$1 pd to 216 in v 9; Dr Chamberlain \$1 pd to end v 9; C Barnes 50c pd to end v 9; A Barnes 50c pd to end v 9; E Smith 50c pd to end v 9; John Lincoln \$1 pd to end v 9; N Clark \$1 pd to 244 in v 10; W Barber \$1 pd to end v 9; A Thayer \$1 62c pd to 218 in v 9; J Nichols \$1 pd to end v 9; C P Kendall 50c pd to 218 in v 9; S F Bradley \$1 pd to 227 in v 10; H Ward Jr \$1 pd to end v 7; W Flanders \$1 pd to end v 9; A Currier \$2 pd to 215 in v 9; L Vaughn \$1 pd to 237 in v 10; J Billings \$1 pd to end v 9; F Hinds \$1 pd to 229 in v 10; L Taylor \$1 pd to 244 in v 10; J Bates \$1 pd to 230 in v 10; C Elkins \$1 pd to end v 6; H B Baldwin \$1 pd to end v 9; E Slater \$2 pd to end v 10; P Jack \$3 pd to end v 9; A Young \$2 pd to 228 in v 10; E McGinley \$1 pd to 241 in v 10; John Witherill \$1 pd to 244 in v 10; Capt T Sandford \$1 pd to end v 9; D Porter \$3 pd to end v 7; H Carpenter \$1 pd to 244 in v 10; Thomas Harlow \$1 pd to middle v 8; H Reynolds \$5 pd to end v 9, six copies; J Hodgkiss \$1 pd to 220 in v 9; H Carter \$1 25 pd to 214 in v 9; J Coburn \$3 pd to mid v 10; J H Greenwood \$2 pd to end v 10; H B Northup \$2 pd to end v 9; Wm Bradford \$1 pd to end of v 9; Wm Fenno 50c pd to 231 in v 10; C Fisk \$1 pd to end v 8; R Lockwood \$1 pd to 238 in v 10; J Learned \$1 pd to 240 in v 10; E P Butler \$1 pd to 243 in v 10; Mrs H Towne \$1 pd to 242 in v 10; Mrs Mary Cady \$1 pd to 242 in v 10; Miss Ann Grow \$1 pd to 241 in v 10; J F Harden \$1 pd to 244 in v 10; Justus Spear \$1 pd to 216 in v 9; E Burnham \$1 pd to middle v 10; S H Batchelder \$2 pd to 240 in v 10; Elder Holbrook 50c pd to middle v 10; D Wiggins 84c pd to 218 in v 9; A Waird \$2 pd to end v 9; J Cote jr \$1 pd to 182 in v 8; J E Stearns \$1 pd to end v 9; Hannah Morse \$1 pd to end v 9; L C Alexander \$2 pd to 231 in v 10; John Aiken \$2 pd to 272 in v 11; P Ross & G Atkinson \$2 61c pd to 212 in v 9; E Smith 50c pd to 232 in v 10; S Currier \$3 pd to end v 10; Wm F Hunt \$1 pd to 240 in v 10; Miss Withington 50c pd to end v 9; Isaac Dexter \$2 pd to 210 in v 9; Caro Allen \$1 pd to middle v 10; E Bradley \$1 pd to 244 in v 10; Mrs Mansfield \$1 pd to end v 10.
F E Bigelow; Wm Pratt; L Marsh \$27 50c;—D Burt, airtight; L Kimball \$30; Elton Galusha; J G McMurray; S P Allen, books sent; T Cowperwait & Co; H Munger; R Baker; E Galusha; R Hutchinson; A P Barringer; J R Benedict, no date of time or place.

THE ADVENT HERALD,

AND SIGNS OF THE TIMES REPORTER.

BEHOLD! THE BRIDGROOM COMETH!! GO YE OUT TO MEET HIM!!!

VOL. IX. NO. 24.

Boston, Wednesday, July 23, 1845.

WHOLE NO. 220.

THE ADVENT HERALD

IS PUBLISHED EVERY WEDNESDAY BY

J. V. HIMES,

AT NO. 14 DEVONSHIRE STREET, BOSTON.

J. V. Himes, S. Bliss, & A. Hale, Editors.

TERMS.—One Dollar per Volume, of 26 Numbers. Five Dollars for 6 Copies, Ten Dollars for 13 Copies.

All communications for the *Advent Herald*, or orders for Books or remittances, should be directed to "J. V. Himes, Boston, Mass.," post paid.

Subscribers' names with the State and Post Office should be distinctly given when money is forwarded. Where the Post Office is not given, we are liable to misdirect the paper, or credit to the wrong person, as there are often several of the same name, or several Post Offices in the same town.

DOW & JACKSON, PRINTERS.

Lecture on the return of the Jews.

Continued from page 178.

In the first place, Who was the apostle addressing? See v. 13, "For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office." He was addressing the Gentile converts. What was the ground of controversy? See v. 18, "Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee." Now the Gentile convert, it seems, had indulged a spirit of boasting. The same spirit which the old Jews had, who thought no man could be saved, unless he became a proselyte to Judaism, and considered all Gentiles as reprobates. So the Gentile converts supposed the Jews were utterly rejected and cast away. The apostle corrected this idea. See v. 1, "I say then, Hath God cast away his people? God forbid;" i. e. "by no means." Paul, how can you prove that? I will tell you. "For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin;" and I have obtained mercy. "But," say they, "you are a peculiarly favored character; how does your salvation prove that the Jews are not utterly rejected?" Paul goes on, v. 2, "God hath not cast away his people which he foreknew. Wot ye not what the Scripture saith of Elias? how he maketh intercession to God against Israel, saying, Lord, they have killed thy prophets, and digged down their altars; and I am left alone, and they seek my life. But what saith the answer of God unto him? I have reserved to myself some thousand men, who have not bowed the knee to the image of Baal. Even so, then, at this present time also, there is a remnant according to the election of grace." This is Paul's second argument. That as in the days of Elias, so now; a remnant shall be saved. He goes on, "And if by grace, then it is no more of works; otherwise grace is no more grace. But if it be of works, then it is no more of grace; otherwise work is no more work. What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded." Why blinded? Because they believed not. The apostle goes on, v. 8, ("According as it is written, God hath given them the spirit of slum-

ber, eyes that they should not see, and ears that they should not hear;) unto this day. And David saith, Let their table be made a snare and a trap, and a stumbling block, and a recompence unto them: let their eyes be darkened, that they may not see, and bow down their back always. I say then, Have they stumbled that they should fall? [that is, fall utterly and hopelessly,] God forbid: but rather through their fall, [that is, through their rejection from being a peculiar people—through God's breaking down the partition walls between them and the Gentiles,] salvation is come unto the Gentiles, for to provoke them to jealousy. Now if the fall of them [to a level with the rest of the world,] be the riches of the world, and the diminishing of them the riches of the Gentiles, how much more their fullness? That is—if by the taking down the partition wall, and reducing them to a level with all the world, as the objects of salvation, the Gentiles are become rich, how much more would the world be benefited if the Jews could be induced to embrace the Gospel. "For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office; if by any means I may provoke to emulation, them which are my flesh, [the Jews] and might save some of them." How unfortunate Paul was in his language, if he meant to say that all the Jews were to be converted and saved at the last.

He goes on, "For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead." "If by any means, I might save some of them."

The infidelity of the Jews has done more to hinder the spread of the Gospel than any other cause. What, say they, preach to us salvation by a crucified Jew? It was foolishness to the Gentiles, and Paul doubted if he could save such infidels as were the Jews; and yet, if they could be induced to embrace the Gospel, it would be like "life from the dead." He goes on, v. 16, "For if the first fruit be holy, the lump is also holy: and if the root be holy, so are the branches." What "first fruits?" Paul and the remnant. Observe here, that the verb "is" and the word "holy," are in italics—that is, not found in the original text. "If the first fruits be holy, the lump also;" that is, the lump, the whole body, also, may be holy, by believing as I and the remnant have done. God has not rejected them in the sense you think; the whole lump may be saved by believing, as well as we. Verse 17, "And if some of the branches be broken off, and thou, being a wild olive tree, art grafted in among them, and with them partakest of the root and fatness of the olive tree, boast not against the branches. But if thou boast, thou bearest not the root, but the root thee." That root is Christ. "Thou wilt say then, the branches were broken off that I might be grafted in. Well; because of unbelief they were broken off: and thou standest by faith. Be not high minded, but fear. For if God spared not the natural branches, take heed lest he also spare not thee. Behold, therefore, the goodness and

severity of God: on them which fell, severity; but toward thee, goodness, *if thou continue* in his goodness: otherwise thou also shalt be cut off. And they also, *if*" mark that little word "*if*,"—our Judaisers dare not look that word in the face—"if they abide not still in unbelief shall be grafted in: for God is able to graff them in again."

Men are in the habit of over-looking the precise words of Scripture. They will give you the "substance," as they call it. I do not want their "substance." I want to see the precise words of Scripture, and not to hear it quoted as men are fond of doing at the present day. "Ah, Paul, we want you to say that all the Jews are to be brought in." But the Holy Ghost inspired Paul to say "*if*." He has placed this small sentinel "*if*" in the way; ah, but "the Jews are to be brought in any how; the Bible says so." Well, says the Holy Ghost, "*If*"—if they abide not still in their unbelief, they shall be grafted in, for God is able to graff them in again. How able? Why, Paul says, "*if* they abide not still in unbelief." Let them understand and know that they are promised salvation, only on the same terms as the rest of the world.

Verse 24, "For if thou wert cut out of the olive-tree which is wild by nature, and wert grafted contrary to nature into a good olive-tree; how much more shall these, which be the natural branches, be grafted into their own olive tree?" This does not demolish God's great sentinel *if*, which he has placed there to keep off all who think of going into his kingdom save through faith. Verse 25, "For I would not brethren, that ye should be ignorant of this mystery, lest ye be wise in your own conceits: that blindness in part is happened to Israel, (or blindness is happened to a part of Israel,) until the fullness of the Gentiles be come in." Let me now ask a few questions: Are there any more Gentiles to be converted after the fullness of them has come in? Certainly not. Then this blindness is to last till all the Gentiles are converted that ever will be; so that if the Jews are to be converted, woe to the unconverted Gentiles when the work begins. Verse 26, "And so all Israel shall be saved." "There," says one, "that proves they are to be saved." "*If*," says Paul. "Oh, keep that *if* out of the way," say you. Well, take it on your ground; I take it for granted you are no Universalist. Are not all the natural descendents of Abraham, Israel, and does not this include all the wicked as well as the good, all the dead as well as the living? Oh, no, say you, it does not extend to the dead. But on your own ground it is all Israel. You must take it as it is. Be a consistent Universalist at least. Go openly to the Universalists at once, as some of your Doctors of Divinity have already done. I read this text in connexion with the context. Paul tells us, *if* they continue not still in unbelief they may be grafted in. How long does he tell us this blindness is to continue? "Till the fullness of the Gentiles be come in." How long is that? See Isaiah vi. 8, &c., "Also I heard the voice of the Lord, saying, Whom shall I send, and

who will go for us? Then I said, Here am I, send me. And he said, Go, tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes: lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed. Then said I, Lord, how long? And he answered, Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate; and the Lord have removed men far away, and there be a great forsaking in the midst of the land." Read the next verse, says one. I will. "But yet in it shall be a tenth, and it shall return, and shall be eaten: as a teil-tree, and as an oak, whose substance is in them when they cast their leaves, so the holy seed shall be the substance thereof."

Who are the "holy seed?" Not the carnal Jews, but the saints. Turn back now to Rom. xi. 26, "So all Israel shall be saved: as it is written, there shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob. For this is my covenant unto them, when I shall take away their sins." Where is this "written?" Let Scripture explain Scripture. See Isaiah lix. 20, "And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord."

Here we get a clear understanding of the apostle's meaning. "If they abide not still in unbelief," the Redeemer will come to them as well as to us who have already believed. Rom. xi. 28, "As concerning the Gospel, they are enemies for your sake: but as touching the election, they are beloved for the father's sake."

Who are "enemies for your sake?" Those who are blind. Why? The Gospel was preached to the Gentiles on the same terms as to the Jews. The Jews were offended at it, "for your sakes," or on your account. See Acts xiii. 40, "Beware, therefore, lest that come upon you which is spoken of in the prophets; behold, ye despisers, and wonder and perish; for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you. And when the Jews were gone out of the Synagogue, the Gentiles besought that these words might be preached to them the next Sabbath. Now when the congregation was broken up, many of the Jews and religious proselytes followed Paul and Barnabas: who speaking to them, persuaded them to continue in the grace of God. And the next Sabbath day came almost the whole city together, to hear the word of God. But when the Jews saw the multitudes, they were filled with envy, and spoke against those things which were spoken by Paul, contradicting, and blaspheming. Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles."

[To be continued.]

President Weethes.

We are heartily rejoiced to hear from this dear brother in the Lord. We recommend his letter to all, as being sound and timely. We copy it from the "Watch."

DEAR BROTHER WHITING:—So long a time has passed, since the Advent brethren have heard from me through the "Watch," that some suspicions may be entertained, as to my steadfastness in the principles of our hope. Such suspicions, (if any there be) are groundless. My confidence in the leading features of the Advent doctrine, is unshaken; and I am still "looking for that blessed hope, and the

glorious appearing of the great God, and our Savior Jesus Christ."

Brother Himes has requested my opinion of the published sentiments of the Albany Conference. I did not wish to express my views too hastily, and have, therefore, been silent, until I weighed well the important truths adopted by that body. I desire to "think twice before I speak," that I may not be obliged to retract through rashness. The views of the Albany Conference I cordially approve. I believe that they have taken the Scripture ground and the safe ground. I am well satisfied with Brother Miller's answers to the objections. They are strong, and to the purpose. If we carry out those truths in our daily walks, and in our public administrations, the cause of the Lord will be promoted.

All who believe in the near advent of the Savior, are under the most solemn obligations to aid in the proclamation of the "hour of God's judgment." The cry of the angel (Rev. xiv. 6, 7) should not be passed over with indifference. Who is this angel? What his proclamation? When to be made? What bearing on the world's destiny? These are questions of serious moment. An angel (messenger) may be either celestial, or terrestrial—an inhabitant of another world, or of this globe. Departed saints are called angels; Rev. xv. 6, compared with Rev. xix. 8, 10, and xxii. 8. Ministers in charge of churches, are denominated angels; Rev. ii. 1, 8, 12, 18, and iii. 1, 7, 14. To which class of messengers does this angel belong? It is from the earth—it is a preacher of the gospel (Rev. xiv. 6), and must obtain its proclamation out of the Bible, as the Bible is our only chart to the close of time. We are not to have celestial messengers to fill our pulpits in the last days. Does this angel stand for a class? The messages in Matt. xxv. 1—13, and Rev. xiv. 6, 7, appear to be the same. The number "five," in the one case, stands for a class; and why not apply the same principle to the number one? This angel stands for a class of proclaimers.

THE PROCLAMATION.

1. The authority: he is commissioned, not from an earthly court, but from heaven. He has, therefore, a right to preach.
2. The proclamation requires haste. "Flies through the midst of heaven." He is no plodder—"he flies," (he "runs to and fro," Dan. xii. 4.) His commission requires haste—he cannot visit the dwellings of all—his moments are few—some must hear at a distance. He speaks with "a loud voice,"—he is in earnest—danger presses in front, and in the rear.
3. The nature of the proclamation. It is "the everlasting gospel." It is to "them that dwell on the earth, and to every nation, and kindred, and tongue, and people." "Fear God, and give glory to him: for the hour of his judgment is come." Compare this proclamation with the first commission, Matt. xxviii. 18—20, Mark xvi. 14—19, and Luke xxiv. 47. This angel has an additional item—time—"the hour."

WHEN MADE.

This angel's commission is confined to that space of time, between the fall of Papal supremacy, and the overthrow of Babylon. Compare the 13th and 14th chapters of Rev. with Dan. xii. 4, 10, 11, and other portions of the Bible which speak of Papacy, and the features of the last days. That time, we believe, has come, and the proclamation has gone forth. No message can be more important: no one requiring more zeal, more haste, more energy. The final destiny of the present generation is, in a measure, suspended upon the labors of that angel.

If the time has come for this gospel to be preached, and for the cry to go forth, what class of professing Christians will answer the

description of this angel? Certainly not that class, holding to the return of the Jews, and a spiritual reign of Christ a thousand years, before the "hour of his judgment" can come. Persons of such a belief, can proclaim the judgment, but they will not preach time—"the hour." The Adventists of the last ten years must be that class (if any), denoted by the angel in Rev. xiv. 6, 7. The history of this body of Christians proves the fact conclusively.

1st. Is not this proclamation, then, from God?

2d. Are we not living at the time when this proclamation was to be made?

3d. Has not a class of Christians arisen, whose great business is to utter this proclamation?

4th. Do we not profess to be that class of Christians?

5th. Are we not bound, as a people, to use all our energy, and all our talents, to circulate the proclamation of the "hour of his judgment?"

6th. Can we, in conscience, aid in suppressing this proclamation?

7th. Is not the giving of our names and our means, to the support of those who are using every effort to suppress the cry, aiding in the suppression of this proclamation?

Let us keep in mind the position we occupy, and be not weary in well-doing.

Since my last communication, I have visited eleven counties in Ohio, and proclaimed the coming of the Savior, where an opportunity was afforded. There is a small band of Adventists at Marysville, Union Co., planted by Brother Cook. I saw them in May last; they were firm, zealous, united, yet under trials severe. I preached to them five times, and left them comforted. The Adventists through the regions where I labor, are united; and adopt the views of the Albany Conference. There is more than usual interest through these parts, to hear on the coming of Christ. There are two bands formed; they are small, but increasing. The believers in our views around us, are mostly in other churches. They will, however, in some places be obliged to separate. There is more ground around us than can be well occupied by two or three laborers. Can you not induce some one to come this way?

I will use efforts, where I go, to procure subscribers for your papers, as I regard them very interesting and instructive.

Yours in hope, J. P. WEETHEE.

Chauncey, Ohio, July 2d, 1845.

The privileges and enjoyments of Christ's Reign.

As to these, who can adequately speak—who can properly conceive? It is much easier to tell what will not be there, than what will. So the Bible shows. Its descriptions of that state are most negative. When it touches positives, it has to be general. Little, then, can I say about its privileges and enjoyments. Only faint ideas can be had. And I wish first to observe, that, to have any idea of that state, approaching to correctness, the hearer should associate with it, in his mind, all that he has ever conceived that was beautiful, lovely, blissful, and glorious in the heavenly state. *That will be the saint's heaven.* All the beauty, glory, and joy, you ever thought of in connection with heaven, and much more, will centre there. The new earth will bloom with far more than its original freshness and loveliness. It will rise, purged and refined, from the conflagrant mass. It will be a world of immortality. The ills of a mortal sinful state shall be unknown there. All its inhabitants shall be like the angels, being children of the resurrection. "But they that shall be accounted wor-

thy to obtain that world (the new earth) and the resurrection from the dead, neither marry, nor are given in marriage: neither can they die any more; for they are equal unto the angels; and are the children of God, being children of the resurrection." Luke xx. 35, 36. Death shall have no place there—disease shall not riot there—pain shall not afflict there—separation shall not be known there—nor sorrow felt there. No tears shall fall there—no wants pinch there—no trials annoy there. In that world, there shall be no Satan to tempt—no wicked to molest—no fallen flesh to seduce. There, friends shall greet each other—there, the saints of all ages and climes, shall be brought into holy familiarity and perfect communion. There shall be the New Jerusalem, shining in its resplendent glory, and there the throne of God and the Lamb. And there shall be the river of life—the tree of life, with its monthly fruits, to heal the nations. There, in short, WILL BE HEAVEN!

"Behold the measure of the promise filled;
See Salem built the labor of a God!
Bright as a sun the sacred city shines.
All kingdoms, and all princes of the earth
Flock to that light; the glory of all lands
Flows into her; unbounded is her joy,
An endless her increase—
Praise is in all her gates. Upon her walls,
And in her streets, and in her spacious courts,
Is heard salvation. * * *
* * * Her report has travelled forth
Into all lands. From every clime they come
To see thy beauty, and to share thy joy,
Oh Zion! An assembly such as earth
Saw never, such as heaven stoops down to see!"

—Hawley's Tabernacle Sermon.

LETTER FROM BROTHER F. E. BIGELOW.

TO THE EDITORS OF THE ADVENT HERALD.
—I have taken a great interest, and still continue to take an interest in the management of your paper, and have not been unaware of the difficult position you occupied. On the whole, I think the paper has been conducted as judiciously as could have been expected under all circumstances, and that you have endeavored to hold up the great truths of Christianity. I cannot say I have approved of everything contained in the paper, but I do not therefore feel that I should not support it. Truth progresses slowly, and prejudice and force of education has to be overcome. Some of my brethren have taken the position which I have, that to be Christians, we must be peace men—a war Christian is as absurd and inconsistent, as a thief Christian, a lying Christian, an adulterous Christian; look to the 13th chapter of Romans, where Paul says we must be subject to the powers that be, see 9th verse—now suppose the State of Massachusetts makes a law commanding a certain number of Christian men to go on a certain day and steal so much property, what are they to do? are they to obey the law? every professed Christian would say, they would not be obliged to violate the law of God to please other men.—In the same verse it is said, Thou shalt not kill.

Are Christians to go and kill their brother mortals, at the command of the Civil authority, if inconsistent with the command of Jesus Christ? Some that are called Evangelical Christians hold that we must repent of sin and become new creatures, to be saved—now let me ask these same Christians whether the individual who commits murder by authority of the civil power, has got to repent to be saved, or whether the Lord will make that individual all right after the breath leaves the body—let us see that we do not strain at a gnat and swallow a camel. Where should the Christian expect his happiness in this world, or when the everlasting Kingdom is set up—and when and what is to be the Savior's Kingdom? I affirm that it is the land of promise throughout the Old Testament, and confirmed by the Savior and his disciples in the New—I could quote many passages to prove

this from Genesis to Revelation, but you would not wish to spare room for them.

I would recommend the Advent Shield No. 3. to all who wish to see the doctrine of the resurrection vindicated from the Bible. Let the brethren too have charity while endeavoring to maintain truth. It is a trying time, and we should be helps to each other—and be willing to learn and hold to that which is sure. Yours Truly.

FRANCIS E. BIGELOW.

Worcester, July 3d, 1845.

PROVIDENCE, R. I. Brother O. R. Fassett writes:—Union and harmony exist among the brethren in this whole region, and they are determined to remain stable in faith, and support with zeal the grand principles of the advent. We are satisfied that the time of our redemption is near—that the Judge of all the earth is at the door? But that it is our duty to warn the world, and exhort one another to diligence until the actual coming of the Son of Man to judge the quick and dead. I can't but sympathize with you dear brother in the responsibilities of your position—you need much wisdom and grace, and I hope God will stir up his children to make mention of you always in prayer, that you may be able to fill the station to which you are called in the providence of God, so that the cause of Christ may be advanced, and his children fed with the sincere milk of the word, that they may grow thereby. Yours affectionately in the bonds of Christ.

O. R. FASSETT.

A Horrible Picture.

"Except in the annals of Eastern despotism, no parallel can be found for the disasters of the Papacy, during the century and a half which followed the extinction of the Carolingian dynasty. Of the twenty-four Popes who ascended the apostolic throne during that period, two were murdered, five were driven into exile, four were deposed, and three resigned their hazardous dignity. Some of these Vicars of Christ were raised to that awful pre-eminence by arms, and some by money.—Two received it from the hands of princely courtesans. One was self-appointed. A well filled purse purchased one papal abdication; the promise of a fair bride another. One of these holy fathers pillaged the treasury, fled with the spoil, returned to Rome, ejected his substitute, and mutilated him in a manner too revolting for description. In one page of this dismal history, we read of the disinterred corpse of a former Pope, brought before his successor, to receive a retrospective sentence of deposition, and in the next we find the judge himself undergoing the same posthumous condemnation, though without the same filthy ceremonial. Of these heirs of St. Peter, one entered on his infallibility in his eighteenth year, and one before he had seen his twelfth summer. One again took to himself a coadjutor, that he might command in person such legions as Rome then sent into the field.—Another, Judas-like, agreed for certain pieces of silver to recognize the Patriarch of Constantinople as Universal Bishop. All sacred things became venal. Crime and debauchery held revel in the Vatican; while the afflicted Church, wedded at once to three husbands (such was the language of the times) witnessed the celebration of as many rival masses in the metropolis of Christendom. To say that the gates of hell had prevailed against the seat and centre of Catholicism, would be to defy the Inquisition. But Baronius himself might be cited, to prove that they had rolled back on their infernal hinges, that thence might go forth malignant spirits, commissioned to empty on her devoted head the vials of bitterness and wrath."—Edin. Review.

Obituary.

Died in this village on the 23d of June last, Bro. Thomas A. Barton, aged 39. Bro. B. was the first Second Advent believer in the town of Springfield, and lived it out until his last moments. For years he was the most lively and consistent member the Methodist church had in it. In this I am sure the whole church will bear witness, or would, if he had not become a Millerite. His life was like an even spun thread—always suffering more or less for Christ's sake; and when it was ascertained that Bro. Barton believed that the world was near closing up its career, it had an effect on the minds of some of us, that we could not shake off. I recollect asking him what made him think that the world was soon to close? He said he had sent and got a book that told us the time we were living in, and I would be astonished to see how clearly the Bible taught it. Having more confidence in his piety than in that of any other man in town, it left a conviction that I could not shake off. Others were affected in the same way. A brother that is now in the field laboring, told me that he unexpectedly got his first impressions from Bro. Barton.

Thus he lived; and he fell asleep with the same willingness to drop a word for his Lord. The day he died he talked with all that came to see him. In the afternoon he was thought to be going, and sent for me to come in and pray with him. Living in the same house I went immediately and asked him if he thought he was going soon? He said he should not see the sun rise again. I then asked him, as he was sure his end was so near, if he saw things any different then from what he did when he was well? He said no. Knowing he was a firm believer in the total destruction of the wicked, and the sleeping of the saints until Christ came to awake them, I asked him in particular about that. He said that he then felt Jesus in his soul, and he would not leave him; and the immortality he expected was through Christ alone. Seeing him so weak, I asked him if he wished me to pray for any thing in particular? He said, no; unless it was that he might have patience to wait a little longer, when I knelt down by the bed. It did not seem like a death bed scene, but more like heaven; for I had not prayed but a short time before I was astonished to hear respondings such as, "Amen," "Glory to God in the highest, and to the Lamb for ever and ever." It was so loud that it might have been heard twenty rods. The last effort of his consuming lungs was in praising God. And the convincing and convicting power of God was present, for there was sighing all around the room.

He gradually and easily fell asleep in the arms of Jesus about 12 o'clock at night, without our hardly noticing it. He has left a wife and two children to mourn, but not without hope. We have the blessed hope of soon seeing him come with Christ. Yours in this hope,

HIRAM MUNGER.

Chickopee Falls, July 7th, 1845.

AN INTERESTING PREACHER.—When the celebrated Dr. Owen, the most distinguished theologian of his age, was asked by Charles H. "how a learned man, such as he was, could sit and listen to an illiterate tinker, like John Bunyan," he replied; "May it please your Majesty, could I possess that tinker's abilities for preaching, I would most gladly relinquish all my learning."

Five Facts.—A firm faith is the best divinity; a good life the best philosophy; a clear conscience the best law; honesty the best policy; and temperance the best medicine.

Advent Herald & Reporter.

"THE LORD IS AT HAND."

BOSTON, JULY 23, 1845.

Review of "Bush on the Resurrection of Christ."

"The Resurrection of Christ; in answer to the question, whether he rose in a Spiritual and Celestial, or in a Material and Earthly body—By George Bush, Professor of Hebrew in the New York City University," is the title of a pamphlet of 92 pages, just published by Wiley & Putnam, 161 Broadway, N. Y.

CONTINUED.

Again he says:—

"But how, it is asked, is this to be reconciled with what follows, Luke xxiv. 37—39? 'But they were terrified and affrighted, and supposed that they had seen a spirit. And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself: handle me and see; for a spirit hath not flesh and bones as ye see me have.'

Upon this we are perfectly ready to concede, that the language taken by itself, in its simple letter, would convey the impression, which it is said by many is inevitable, that it was a material body which was now submitted to the test of the senses of the disciples.—p. 39.

He claims as an offset to this that the proof has already been adduced to prove that his body was not material. But as we have noticed that evidence, we proceed to his answer to the question, "how could they touch and handle any other than a material body?" He says:—

"Who can profess himself to have so completely mastered all the laws and attributes of spiritual existence as to be entitled to pronounce it impossible, that the celestial body of our Lord may have been made capable of presenting to the eyes or the hands of the disciples all the evidence that was really necessary to identify his essential person as now re-living and re-appearing on the earth? If there is an inward spiritual vision, may there not be also an inward and spiritual touch? And if the consciousness of the subject cannot discriminate between the functions of the outer and the inner eye, may not the case be the same in regard to the touch?"

But however this may be, we strenuously contend that the great object to be secured by the testimony of the disciples to the resurrection of Christ, was attained by their witnessing to the fact of such a body being manifested to them as was manifested. . . . But if the fact to which the disciples were to be witnesses was the fact of the resuscitation and issuing forth of the material body, why was it not so ordered that they should have actually beheld it? The truth is obvious, that they were designed to be spiritual witnesses of the resurrection of a spiritual body.—p.p. 41, 42, 43.

If the design was only to show that Christ's spiritual body was only a spirit, an ethereal body,—to show that he was actually living, why, we ask, was it necessary to assure the disciples that he was not a Spirit, that a spirit has not flesh and bones as he had? It would have been very easy to have assured them, that he was alive, but only as a spirit, and spirits are harmless; and he could have convinced them of such a spiritual resurrection by showing them that although they saw him, he had no flesh and bones like themselves. But the fact that he called into exercise their physical senses, and impressed upon their minds the identity of his material flesh and bones, it would seem that no farther evidence would be necessary to prove his design to teach them that the body which expired on the cross for our sins, had actually risen again for our justification. And if he had no such design the evidence he presented of his resurrection would be no evidence at all. But he says:—

This idea receives additional support from a recurrence to Paul's own language, 1 Cor. xv. 3—8:

"For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures. And that he was buried, and that he rose again the third day according to the Scriptures. And that he was seen of Cephas, then of the twelve. After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. After that, he was seen of James; then of all the apostles. And last of all he was seen of me also, as of one born out of due time." Now would any one infer from this that the manner of Paul's seeing the Lord after his resurrection was any different from that in which he was seen by his apostolic compeers? The expression is precisely the same in regard to the whole, and yet the hypothesis we are opposing makes it necessary to believe, that while they saw him in a material body, he beheld him in a spiritual one.—p. 43.

We see no necessity for supposing that Paul saw the Savior in any different body, than the one in which the disciples saw him. The body in which they beheld him ascended to heaven, and we are assured that the same Jesus which ascended into heaven, will so come again; and therefore that body is in heaven, and must have appeared to Paul. But he again says:—

"Does not such a construction present Him who was the Incarnate Truth itself, in the light of an impostor, a deceiver, an assessor of that which was positively false? Does he not expressly say, 'A spirit hath not flesh and bones as ye see me have'? Undoubtedly he does, and what then? It is said that David saw an angel standing over Jerusalem with a drawn sword in his hand. Does it follow that that sword was made of steel, and that it was mounted with metals drawn from the bowels of the earth? Was not the sword of the same material with the arm and the hand that held it?"—p.p. 43, 44.

The Scriptures do not assert that the sword was of steel; but they do assert that his body was composed of flesh and bones. And yet the sword of the angel might have been steel,—he might have assumed one with which to fulfil his mission. And therefore how can this disprove the charge of imposition, if Christ did not design to teach that he was possessed of flesh and bones? But he says:—

"'A spirit hath not flesh and bones.' A spirit in their idea was a shadow, a phantom—something probably like a cloud or vapor, in exterior human form indeed, but with not even the appearance of the distinctive constituents of a human being. It was something which could afford no evidence of the substantial identity of a true person. The language of Job iv. 15, 16, acquaints us with the ancient idea of spirits: 'A spirit passed before my face: the hair of my flesh stood up: it stood still, but I could not discern the form thereof: an image was before mine eyes.'

Now our Lord intended to teach them that in his case there was something more than this—that it was actually *he himself*, in the essential verity of his being, and if they would exercise the faculties with which they were endowed, they could not resist the belief that they were not conversant with a mere vapory ghost, like the airy spirits of Ossian, but their internal senses would report a veritable man.—p. 44.

Although they supposed that a spirit was thus vaporous and shadowy, yet they supposed it was a living intelligence. Without this living intelligence it would be no more terrific to their minds, than a cloud of fog, or vapor. And if there was the living intelligence of Christ, there would have been the verity of his being. As therefore he designed to teach them that he was something more than his identical intelligence incased in a mere ethereal body, we cannot but conclude that he designed to teach the actual resurrection of his body. But he says:—

"It will be observed that he does not say in express terms, 'A spirit hath not flesh and bones as I have' but—'as ye see me have,' where the original is not the common word for 'see,' but another term, which implies more of a mental

perception equivalent to our *consider, contemplate, apprehend*. A spirit hath not flesh and bones as I seem to you to have—as you *contemplate* me as having."—p.p. 44, 45.

He admits that this term is often employed to denote the ordinary vision of the natural eye. If so, it may in this case. And when he appeals to their senses, is not the declaration as positive, as if it was a direct assertion? But speaking of Christ's eating with his disciples, Prof. Bush remarks:—

"At the last supper with his disciples, our Lord remarked that 'he would no more drink of the fruit of the vine till he drank it new with them in the kingdom of God.' Luke, however, has it a little different—'Till the kingdom of God be come.' . . . Now it is expressly asserted by Peter that Christ both ate and drank with his disciples after his resurrection, and during the forty days. This I regard as the fulfilment of the promise here recorded. And if the idea be well founded, it is proof that the kingdom of God was already established. But Christ is the King of this kingdom, and his glorification consists mainly in his investiture with the kingly dignity. Consequently if he ate and drank with the disciples in his kingdom, it must have been subsequent to his glorification. But he was not glorified in his material, but in his spiritual body. It follows, therefore, that he had a spiritual body when this eating and drinking took place."—p. 51.

It was the fruit of the vine of which he was not to drink until he should come in his kingdom.—But it is not said that when he ate and drank with them, he drank of the fruit of the vine; and therefore his eating and drinking is no evidence that the kingdom of God had come. Again, no evidence has been presented that he was not glorified in his material body, now no longer a material but a spiritual one. Again he says:—

"If the resurrection of the Lord was simply the reanimation of his fleshly body, like that of Lazarus, what should have prevented his dying again? We may say, indeed, that God had appointed that he should no more see death, but the apostle's language undoubtedly is, that he had by his resurrection passed beyond the region where the law of death had any power: 'Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once; but in that he liveth, he liveth unto God.'—p. 52.

The reason he could not die again, is given by Christ, Luke xx. 35, 36, where speaking of those who obtain that world and the resurrection from the dead, he says, "neither can they die any more; for they are equal to the angels, and are the children of God, being the children of the resurrection." It is owing to the change which is wrought in the material nature, so that what was buried mortal and corruptible, is raised immortal, incorruptible, and glorious. It is because when the former things shall have passed away there can be no more death, the curse, the consequence of sin, the cause of death, being removed. Again he says:—

"But we are still urged with objections. If the material body did not rise, there was no resurrection in the case, for it was only the material body that died. This is very plausible. But what is the doctrine that we are advocating? It is not simply the resurrection of a body, or the body, but the resurrection of a glorified body. No one doubts or denies that the body which was deposited in the tomb was raised out of the tomb; but the question is, in what nature it was raised—whether material or spiritual—whether changed or unchanged. This is the whole controversy; and any advantage gained by this form of the objection is gained by a quibble, to which the gainers are welcome. I might make precisely the same objection to the ascension. You maintain that our Lord rose in a material body, remained in it forty days, and then ascended to heaven. I ask, what ascended? The material body? 'O no; that was changed in transitu.' He ascended in a spiritual body, but still we must say that the body ascended.' Very well, I say in like manner the body was raised a spiritual body, and you have no more grounds for maintain-

ing that a body which was buried material, must rise material, than I have for maintaining that a body which mounted from the earth material must enter heaven material."—p. 56.

If he admits that the body that was buried in the tomb, was raised out of the tomb, he admits the point at issue. All admit that the *nature* of the body was changed. If the substance was still the same, it must be still a material body; and if the material body is raised and becomes the spiritual body, it cannot be said that the spiritual body is only an *elimination* from the material body. And if the body of Christ was actually raised from the tomb to constitute his spiritual body, the spiritual bodies of his saints must also be constituted out of their material bodies; and consequently there must be a resurrection of the bodies of those who sleep in Jesus; for that is predicated on Christ's resurrection. And if the bodies of the dead are to be raised, there must be a time for that event, which must be at his coming. But how can the admission that, "No one doubts or denies that the body, which was deposited in the tomb was raised out of it," be reconciled with the conception that "the body which hung upon the cross was miraculously dissolved or resolved into its original elements"—*Bush on the Resurrection*, p. 166? or with the idea that it was thus resolved because the disciples could not "have been adequately convinced of his being actually alive, of his ascension and glorification, while they could, at any time, by going there, have seen him with the eye of sense, dead in the tomb"?—*ib.* p. 167. If his material body was thus *dissipated*, it could not have been *resurrected*, restored to the position it occupied before it had fallen.

We, however, have no more supposition that Christ ascended to heaven in another body, than that in which he suffered, than we have that he was raised in a different one. And therefore the objection that "if the material body did not rise, there was no resurrection in the case, for it was only the material body that died," still holds good so far as there is any parallel between his resurrection and his ascension.

TO BE CONTINUED.

Editorial Correspondence.

DEAR BRO. HALE.—I find myself in Brother Miller's east room in his old arm chair, and at the old desk where he penned his nineteen Lectures. You may believe that every spot about the old homestead is full of interest. My first object of inquiry was for a sight of the celebrated stone fences of which we have heard so much. He took me out all over the farm and showed me every rod of stone wall upon it, all of which was built more than eighteen years since, with the exception of about thirty rods which he has built with his own hands the present spring. While, however, no wall was being erected on his farm, the papers were filled with assertions of the extravagance of his stone fences yet now that he has actually built a wall they are entirely silent respecting it. We can account for this only on the rule that it is contrary to their *principle* to publish truth.

The "farm" contains much excellent land, although it has been greatly circumscribed in its limits by his expenses during his arduous labors, that have not been defrayed by the Advent friends. A portion of it is bounded on the east by the Poultney river, which separates it from the State of Vermont. The house occupies an elevated position; and has a view of sixty miles in extent from the extreme north to the south, the eastern horizon being bounded by the Green Mountains, two of the highest peaks of which—Killington and Parkerston, loom up about thirty miles in the east. When the

sun is at the Equinox it rises directly over the summit of Killington mountain. West of the house is a fine bed of blue marble which is susceptible of a high polish, at a little distance from which is a beautiful grove of Beech and Maple, and a Walnut grove on the south. The greater part of Rutland county, Vt., is visible from the window near which I sit, which is a fine farming county, and presents a delightful prospect. Four of his children are settled in this neighborhood, and two are gone to the west. His family is now rather small, one son and a daughter being the only ones of his children now with him. His health this summer is as good as could be expected after so many years of arduous toil. That of all his family is also good. His faith continues unwavering in the correctness of the great principles for which he has contended; and he rests in the assurance that a little while will witness the consummation of his hope.—Yours in the hope,

S. BLISS.

Low Hampton, July 10th, 1845.

Meeting at Sugar Hill.

It commenced the 4th day of July,—the National Jubilee. But our business was to worship God in "Spirit and in truth." The day was beautiful, the pure breezes from the mountains round about us, were truly refreshing. The serious minded people flocked from all parts, to spend the day in God's service; while the giddy and pleasure-going, went to their several places of amusements in other towns. The new and convenient house erected by the Advent brethren in this place, was filled at the hour appointed. We gave them two sermons during the day, on the *hope* of our independence when we shall keep the Eternal Jubilee. We continued our meeting three days. During its progress we gave two discourses a day, embracing topics of vital interest to the cause of God at this time.

We were received by the brethren in this, and the neighboring towns, in the most kind and cordial manner. It was truly refreshing to meet with such intelligent, devoted, and steadfast believers in the speedy coming of the Lord. Perfect union prevailed in all our deliberations. And there seems to be a determination to keep the "unity of the spirit in the bonds of peace."

The brethren at Sugar Hill separated from the Free-will Baptists, and though they owned one-half, or more of the Meeting-house, yet they made their voluntary contributions for a *new place*, where they might worship God without offence. They have put up a neat and commodious house, on the principles of Christian economy. Brother I. H. Shipman, of N. Springfield, is to be their pastor, and they intend to have the church at Sugar Hill, in order when Christ shall come to call them to account. They are about to establish a good Sabbath school for the lambs, that they may be fed also, and "trained up in the nurture and admonition of the Lord."

Being industrious and frugal, they are consequently independent, and withal very liberal in the support of the Advent cause. They mutually tax themselves according to their several ability to meet the wants of the cause. This is as it should be.

Our meeting among them was most interesting to us, and by what we could learn, profitable to those who participated. May the Lord continue to bless them, and also reward them for their kindness and liberality.

We had the happiness to meet Brethren Shipman, Preble, Bowles, Smith, of Meredith, N. H., Reynolds, of Danville, Stevens of Canada, and others, who are still laboring in the vineyard. We parted with a determination to be more engaged, and do more for the cause than we have ever done. We were encouraged in our efforts by the confessions of a goodly number of backsliders, who desired prayers, as well as some who had made no profession of religion.

July 8th. We gave three discourses at Danville Green, Vt. We had a respectable audience, and the best attention to the word. The brethren here are united, and under the labors of Bro. Reynolds,

are doing what they can for the cause. We were much pleased with our visit, which was short, and hope they were strengthened in the faith once delivered to the saints.

There were a number of Infidels in attendance. They gave us a candid hearing. This is more than some bigoted professors did! We can but hope that some of them will yet see the truth and embrace it.

July 9th.—Gave two lectures in Cabot, Vt. A goodly number of the brethren were out, though the notice was short. They had been distracted by various messages, and are still suffering under their influence; but have now planted themselves upon the great principles of the Advent faith, and will stand fast in the Lord. We truly had a good season, the saints were refreshed.

July 10th.—Gave a lecture in the Christian Chapel, Woodstock Green, Vt. The notice was given without my knowledge. On my arrival in the stage a few moments before meeting, I was apprised of the appointment, and though quite worn down with the heat, and constant labor, we made an effort to feed the little flock. I think it was not in vain. The brethren here stand fast in the faith of the "coming One;" and will not be turned aside from the hope of the gospel.

July 11.—Commenced a Conference at North Springfield, Vt., and continued over the Sabbath.—This has been the field of Bro. Shipman's labors for many years. There is a goodly number here firm in the faith looking for the blessed hope. Bro. S. has been absent from them much of the time for a few years past. Yet they have maintained their meetings. Br. H. at the earnest solicitation of the brethren at Sugar Hill, N. H., being about to leave them, and devote his labors in that place, got up this meeting to encourage and strengthen his brethren here. And we trust the meeting was not in vain. We had a good attendance, and on Sunday the house was crowded, and some had to stand without about the doors and windows. Although the thermometer stood at between 90 and 100, we gave two lectures a day, of about two hours each. And both speaker and hearer were in good earnest. God was with us, and gave us his Spirit and presence. Praise his holy name.

In conclusion, we wish to express our gratitude to Bro. Shipman for his kind and faithful attentions, as also all the ministering brethren with whom it was our pleasure to associate on this tour. Our thanks are also due to the brethren and sisters generally, who liberally contributed to sustain the cause. The very deep interest taken in our welfare, and that of the cause, by our brethren in the country, is highly appreciated, and to the extent of our abilities will be reciprocated.

We have found among the brethren a determination to maintain the Advent faith, and also, to cling by a living faith to the lively hope, "and not sleep as do others," but to live in constant readiness for the coming and kingdom of God, which may be revealed now at any time.

The attacks and insinuations of ill disposed persons upon our character, and faith, we pass over in silence. We are known by our works. We only desire that grace may be given us, so to live, and continue in our labors in the Lord, as to give no *real* occasion.

July 14th.—Returned home in good health, ready to commence another campaign, as soon as I can attend to the business of the office, and a large bundle of letters from correspondents, etc., etc.—all of which will be done in a few days. We hope by untiring diligence to sustain the office in this city. What our friends will do south and west to sustain the office at New York, I do not know. We go to that city in a few days, and shall then be able to decide. *Let the will of God be done.*

THE WEST.—It has been our intention to make a tour west this season, as far as Cincinnati, O.—We also expected to visit Rochester, Lockport, Buffalo, Cleveland, &c., on the way. At the earnest request of brethren we have given encouragement to come. But we are obliged now to say, that it will not be practicable for us to fulfil our intentions, or to answer the encouragement given to friends in the west. There are several reasons which might be offered for this course, among which are the feeble health of some members of my family. We shall therefore be under the necessity of devoting our labors in the vicinity of home,

and do not expect to work the less. There are one or two excellent brethren who think to go west this season, and they will decide soon, in which case the appointments I intended to fill, will, in respect to preaching at least, be better supplied. Of this we will give due notice in the Herald, if Providence opens the door for them to go.

Bro. I. H. Shipman's post-office address is Sugar Hill, N. H.

Letter from Germany.

We have just received a packet of books and papers from M. H. Hentzepeter, keeper of the Museum at the Hague, with the following pertinent note. Among the works sent are one of his own, in the German language, and two letters, by Johann Ronge, (the modern Luther, in Germany,) against the Bishop of Trier. We shall have them translated without delay, and apprise our readers of their contents.

THE LETTER.

To my beloved Brother in the Lord, J. V. Himes, at Boston:—

I was much gratified by the testimony of Christian regard, you have sent me, in the bountiful collection of books which accompanied the Midnight Cry. All these annunciations, like the cry, "see the Bridegroom cometh," give strength to my hope and faith in the great and joyful event that is near at hand.

Our Almighty Father before pouring out his judgments has ever warned the wicked. Noah warned the first world: Abraham and Lot, Sodom: Jonas, Nineveh: and Jerusalem was warned of the destruction that awaited her—and in like manner the Lord may have appointed you and others in America to announce the approaching judgments of this world—the following coming of Christ, and the restoration of all things, Acts iii. 21. But you know, my dear Brother, that in the last days mockers shall say, Where is the day of his coming, all things remain as they were, 2 Peter iii. 3, 4. And surely these mockers are increased in America because Brother Miller has said Christ should return in 1843. But this shall not prejudice us, let us have our lamps burning and await our Lord's return.

I believe we are in the evening of the Saturday of the great week of this world, and that what has yet to happen before the Sabbath day of 1000 years, is found in Isa. ii. 10, 21; Isa. lxiii. 1, 6; Daniel ii. 35; Daniel vii. 12, 26; Rev. vi. 12, 17; Rev. xi. 15, 19; Rev. xvi. 13, 21; Rev. xvii. 16, 17; Rev. xix. 19, 21.

The Jesuits are creating much trouble in Europe, and have already caused a civil war in Switzerland. The circumstance of the Holy coat being exposed to view in Trier in 1844, whereby a million of pilgrims were deceived, has been very prejudicial to the church of Rome, chiefly through a letter by a Romish priest named Johann Ronge—perhaps Rev. xvii. 16, is about being fulfilled.

My dear brother, we are in dark and difficult times. Wickedness and immorality increase from year to year as in the days of Noah; and let those who are pure, be pure, and those who are foul, be foul, in preparation of the full separation that is near at hand. But happen what may, we shall meet the future, not with fear, but with joy.

Hoping this will find you in good health, I remain in Christian love,

Yours truly,

P. S. I have sent the Midnight Cry to Germany, with some of the other papers, after sending them to Capadocia and other Christian friends at the Hague.

The Christian Sabbath.

As the question has been mooted by some respecting the day that should be observed as the Sabbath, it may not be amiss to present a few testimonials touching that point. It has been claimed that the observance of Sunday instead of Saturday was of Popish origin; but the following testimonials will show that the

first day was thus observed from the days of the apostles.

The early Christians, one and all of them, held the first day of the week to be sacred."—STUART.

And whence did they derive that practice, but from the apostles themselves? And as they had been appointed by God and replenished with the Spirit for the express purpose of making known his will in this matter as well as other things pertaining to the establishment and welfare of the Christian church, we have in this the sanction of God himself. In observing the first day of the week for religious worship, they followed no cunningly-devised fable, but the known will of their Lord; and that practice has been continued in the Christian world from that day to this. So general was it, even before the death of the apostles, and under their direction, that the day, by way of convenience, was called THE LORD'S DAY; that is, the day especially devoted to his worship.

As the supper which commemorated his death was called "the Lord's supper," so the day of his resurrection, on which they met for his worship, was called "the Lord's day." And so universal was the habit of observing it, that it was, without explanation, evidently understood at that time throughout the Christian world.

Hence the apostle John says, "I was in the Spirit on the Lord's day." What day that was, all Christians knew. It was the day of his resurrection, when they assembled to worship their Lord.

Hence Ignatius, bishop of Antioch, A. D. 101, only about half a dozen years after the death of the apostle, speaks of the Lord's day familiarly and without explanations, as if every body understood it. And he gives this title to the first day of the week exactly after the manner of the apostle himself. "Let us (Christians) no more sabbatize," he says, (that is, keep the seventh day, as the Jews did,) "but let us keep the Lord's day." "Let every one that loves Christ keep holy the LORD'S DAY, the queen of days, the resurrection day, the highest of all days."

This shows what was meant by the Lord's day; it was the resurrection day; and also why it was called the Lord's day. It was the day when Christians assembled for public worship, and which they kept holy, as the Christian Sabbath.

Theophilus, bishop of Antioch, about A. D. 162, says, "Both custom and reason challenge from us that we should honor the Lord's day, seeing on that day it was that our Lord Jesus completed his resurrection from the dead."

Hence Irenæus, bishop of Lyons, a disciple of Polycarp, who had been the companion of the apostles, A. D. 167, says, that the LORD'S DAY WAS THE CHRISTIAN SABBATH. His words are, "On the Lord's day, every one of us Christians keeps the Sabbath, meditating on the law, and rejoicing in the works of God."

And Dionysius, who lived in the time of Irenæus, in writing to the Romans, A. D. 170, says, "We celebrate the Lord's day;" and he informed them that the Epistles of Clement, their late bishop, were read in the church at Corinth, "while they were keeping the Lord's day holy."

Clement of Alexandria, A. D. 192, says, "A Christian, according to the command of the gospel, observes the Lord's day, thereby glorifying the resurrection of the Lord." And again he says, "The Lord's day is the eighth day;" that is, according to the Jewish reckoning, on the day that came next after the Jewish Sabbath, viz. the first day of the week.

Tertullian, about the same time, says, "The Lord's day is the holy day of the Christian church." "We have nothing to do with

the Sabbath," (that is, the Jewish Sabbath.) "The Lord's day is the Christian's solemnity."

Such are the testimonies of men, who knew, concerning the meaning of the Lord's day, the reason why it received that designation, and the manner in which Christians, commencing with the apostles, and continuing for the next hundred years after their death, viewed and treated that day. It was to them a holy day; a day for religious worship; the Christian's Sabbath. And it was with reference to that, that the apostles directed them not to forsake the assembling of themselves together, as the manner of some was, but to exhort one another, and so much the more as they should see the day of their salvation approaching. And when the whole church were come together in one place, he tells them what to do, and the manner in which they should do it. "Let a man examine himself, and so let him eat of that bread, and drink of that cup," which sheweth forth the Lord's death. That was one part of their business, on the Lord's day to partake of the Lord's supper. They were also to speak and to hear according to the oracles of God; that God in all things might be glorified through Jesus Christ. And they were to teach and admonish one another in psalms, and hymns, and spiritual songs, singing with grace in their hearts unto the Lord. In short, they were to worship God, learn his will, sing his praises, pray to him for the blessings which they needed, and commemorate the dying love of Him, who, though he was rich, yet for their sakes became poor, that they, through his poverty, might be rich; and to manifest his spirit, by contributing, on those occasions, as God should have blessed them, for the relief of their poor and suffering brethren. And such, we learn, not only from men who were companions and the immediate successors of the apostles, but from the apostles themselves, was the fact.

Hence Paul says to the Corinthians, "Now, concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye: upon the first day of the week, let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." This laying by in store was not laying by at home, for that would not prevent gatherings when he should come. This could be done only by putting it into one common stock, that it might be ready on his arrival. Why was that to be done regularly on the first day of each week? Because that was the time when they regularly assembled together. And it was suitable, when they were assembled to praise God for his goodness and mercy to them, that they should manifest something of the same spirit, by showing mercy and doing good to others. It would be a means of cultivating a merciful spirit in themselves, and a good way to manifest it to their fellow-men. It was the convenient and proper time for that object.

Hence also at Troas, on the first day of the week, when the disciples came together, as their custom was, to break bread, Paul, having tarried, it would seem, a number of days for that purpose, preached unto them, ready to depart on the morrow. And it being the only opportunity he might have, he continued his speech till midnight. After that, he administered to them the Lord's supper, and departed, and went to Mitylene.

Thus it appears that they went, according to their commission, from city to city, preaching the gospel, as they had an opportunity, and teaching men to observe all things whatsoever Christ had commanded them. And as churches were gathered, they, according to their directions, assembled together for the purpose of hearing the gospel, for the break-

ing of bread, and for prayer; for the singing of praises, and making contributions for the relief of the destitute. And in the doing of this they continued steadfastly in the apostles' doctrine. And as they were the accredited ambassadors of Christ, inspired by him to make known infallibly his will, and establish things according to it, in the New Testament church, we have in this the sanction of Christ himself. And this practice, commencing with the apostles, continued not only while they lived, but after they were dead, and extended not only to one, or to a few, but to all Christian countries. Hence the testimony of Ignatius and Irenæus, Dionysius and Theophilus, Clement and Tertullian, and others which we have noticed, and all within one hundred years of the death of the apostle John, and some of them living in the days of the apostles, and must have known, with infallible certainty, what were their teaching and practice in this matter.

Hence, too, Barnabas, who, if not a companion of the apostles, lived in the apostolic age, says, "We" (Christians) "keep the eighth day," (that is, the first day of the week,) "as a joyful holy day, on which day, also, Jesus arose from the dead."

Pliny the Younger, who was governor of Bithynia, A. D. 107, not ten years after the death of the apostle John, wrote to the Emperor Trajan, and gave him a statement of the practices of the Christians, as he had received it from some who, on account of the extremity of their sufferings under persecution, had apostatized from their religion. He says, "They," (the Christians) "were accustomed, on a stated day, to meet before daylight, and to repeat hymns to Christ, as to a God, and to bind themselves, by a sacred obligation, not to commit any wickedness, but, on the contrary, to abstain from thefts, robberies, and adulteries; also, not to violate their promise, or deny a pledge; after which, it was their custom to separate and meet again at a promiscuous and harmless meal;" that is, for the celebration of the Lord's supper.

Here, then, we have, almost immediately after the death of the last apostle, the Christians in Bithynia meeting on a stated day for public worship, for entering into solemn covenant with God, and with one another, and for commemorating the sacrament of the supper, as they did at Corinth in the days of Paul, when he commanded them, "if they wish to eat an ordinary meal for the satisfying of hunger, to do it at home, when, for that purpose, they had houses to eat and to drink in, and that, when they came together to eat the Lord's supper, they should tarry one for another, that they come not together to condemnation." It seems they came together—that this was their custom, and on a stated day. And what was that stated day? We have seen, both from the New Testament and from the Christian fathers who lived in the second century, and in the first after the death of the apostles, that it was the day of the resurrection, the first day of the week, the Lord's day, the Christian Sabbath.

Hence the fact, that persecutors, when they wished to know whether men were Christians, were accustomed to put to them this question, viz. "*Dominicum servastis?*"—"Hast thou kept the Lord's day?" If they had, they were Christians. This was the badge of their Christianity, in distinction from Jews and pagans. And if they said they had, and would not recant, they must be put to death. And what, when they continued steadfast, was their answer? "*Christianus sum; intermittere non possum*"—"I am a Christian; I cannot omit it.—It is a badge of my religion, and the man who assumes it must of course keep the Lord's day, because it is the will of his Lord; and

should he abandon it, he would be an apostate from his religion."

It was also then, as it is now, a standing evidence of his resurrection, the demonstration of his Messiahship, a testimony of their faith in him as their Redeemer, an emblem of the rest that remained for them, and a season of special preparation, that they might be partakers of its joys. It was the day when he manifested himself to them, even two or three of them, who were gathered together in his name, and took up his abode with them, and they commemorated that love to them which was stronger than death, which many waters could not quench, and floods could not drown. And so it has been ever since. "*Christiani fuerunt; intermittere non potuerunt.*"

Justin Martyr, his "Apology for the Christians," addressed to the Emperor Antoninus, A. D. 147, (Apol. i. chap. 67,) gives the following account of the practice of the Christians in his day: "On the day called" (that is, by the Romans) "Sunday, there is a meeting in one place of all the Christians that live either in the towns or in the country, and the memoirs of the apostles," (that is, their memoirs, as is supposed, of the Savior, in the four Gospels,) or the writings of the prophets, are read to them, as long as is suitable. When the reader stops, the president pronounces an admonition, and exhorts to an imitation of those noble examples; after which, we arise and begin to pray." He then describes the celebration of the Lord's supper, and the collection which was taken up for the poor, and closes by mentioning several reasons why they selected that day of the week for public worship. One of them is, that it was the day on which Jesus Christ, our Savior, arose from the dead. Thus they continued evidently to follow substantially the same course which was adopted under the eye, and by the direction, of the apostles, as shown by their Acts and Epistles.

Ambrose, bishop of Milan, says, "The Lord's day is sacred, or consecrated, by the resurrection of Christ."

Augustine says, "The Lord's day was by the resurrection declared to Christians; and from that very time, it began to be celebrated as the Christian festival."

Athanasius says, the Lord transferred the Sabbath to the Lord's day."

Yet as we saw in the case of the Ebionites, some—especially the Judaizing Christians, and those who followed them—kept both days as more or less sacred. And, although this was connived at for a time, it was not considered by the most enlightened as either needful or right. It was not in accordance with that previous law, on which the sabbatical law was founded, viz. "Six days shalt thou labor and do all thy work."

Thus the keeping of the first day of the week as the day sacred to religious worship, is interwoven throughout the history of the church, from the days of the apostles; and we might, were it needful, continue the history down to the present time. It was in view of such facts, that Mosheim stated that, in the first century, all Christians were unanimous in setting apart the first day of the week for public worship, and that this was founded upon the appointment of the apostles,—who themselves consecrated the day to the same sacred purpose,—and that it was observed universally, as appears from the united testimony of the most credible writers. And in this he agrees with Eusebius, the great historian of the ancient church.

GERMANY appears to be in a state of high excitement in consequence of the schism which M. Ronge, the new Luther, who demands marriage for the Catholic priesthood, and the celebration of mass in the native, instead of the

Latin language, has made between the new and the old lights. In this controversy, some of the ablest pens, and some of the crowned heads of that country, are already engaged. The emperor of Austria has taken the most prompt measures to prevent the introduction of the schism into his dominions, while it is viewed with a feeling of satisfaction by the King of Prussia. M. Ronge and his coadjutors appear to be gaining ground.—*Albany Spectator.*

Foreign News.

The Steamer Acadia arrived at this port on Wednesday, the 2d inst.

Disturbances of an alarming character have broken out in some of the districts of Ireland. The military were called out to restore peace.

FRIGHTFUL ATROCITIES IN SYRIA.—The following details have come to hand through a private quarter, of the butcherings that have recently taken place in Syria:—

"A civil war, and one of extermination, reigns at this moment in the mountains, between the Druses and the Christians, and during the last fifteen days, the horrors we have seen perpetrated around us are dreadful.

On every side the sounds of battle are heard, and nothing is seen but fire and flame! houses, villages, and churches, and convents, being reciprocally a prey to the flames.

At the moment I write (May 17), we have before us the appalling spectacle, of no less than eleven villages, and a number of Maronite churches and convents, in flames; and what is worse, when the Christians are victorious, they enter the Druses villages, putting to the edge of the sword men, women, and children; the Druses following the example when they are victorious.

All the silk worms of both parties, the sole support of the Syrian population, have been burned. The convents of the Maronites and Catholics have been burned, and the bodies of their priests, after death, have been burned by the Druses. Every horror is practised on their enemies.

At this moment, with the help of our glasses, we see unfortunate fugitive Christians—women and children—to the number of six or seven thousand, on the coast."

Every horror is said to be practised—by famine, massacre, and a thousand other acts of barbarism. The Christians, at the commencement, were victorious over their enemies; but our Pasha, who is out with his regular troops, as soon as he perceives the Christians victorious, points his artillery against them, loaded with grape, and compels this unfortunate sect to take to flight. The Druses immediately enter their villages, sacking them, burning their houses, goods, &c. I do not doubt but the Pasha has secret orders from his government to destroy and ruin the Christians entirely, or he could not so openly aid and assist their enemies.

The fanaticism of the Turks on the coast is daily becoming more and more visible, and we are menaced by a terrible revolution. In Saïda they rose a few days since, to massacre all the Christians, but thanks to some European ships of war, and to Reschid Pasha, who left suddenly for the seat of disturbance; a calm, perhaps momentary, has succeeded. Here, in Beyrout, a rising also took place a few days ago, to put the Christians to death; but, in consequence of the energy of the consuls, and some of the rich Turkish proprietors, the danger, for the present, has been averted.

Two ships of war, one French, and one Austrian, and five or six small vessels, chartered by the mercantile body, have sailed, to collect and save the fugitive Christians from famine. I do not know what so many people will do here to live; or what we shall do, from the great existing scarcity of water, when the population of our city is augmented by fifteen or twenty thousand souls.

This, you may rely on it, is no exaggeration. I do not know how European powers can tolerate such abominations, or the fanaticism of the barbarians, and remain inactive, when a handful of troops of any Christian nation, would suffice to cause their insolence to cease, and to bring them to a proper sense of reason.

May 20th.—Fire and battle continue to reign with destructive violence on all sides around us, and the news we have at this moment is, that the Christians have been obliged to fire on the regular

troops, which places us in a very alarming position, as we fear a revolution of the Turks against all the Christians, and we are now all prepared, weapon in hand, to defend our houses and the lives of our families. Yesterday the Pasha wrote to the Consular body, that it was impossible for him to reconcile the hostile parties, and demanded assistance from them. But what can the Consuls do between two nations equally stupid, ignorant, fanatical, and superstitious? Our city is already full of unfortunate mountaineers of the Christians, men, women, and children, dying of hunger, whom the Consuls here are constrained to support in common charity.

The preparations by the Russian Autocrat, for the entire subjugation of the unfortunate Caucasus, are on a gigantic scale. Soon will the work of death and devastation commence.

SWITZERLAND—"It would appear," writes our Swiss correspondent, "that the intention of banishing Dr. Steiger, who took so prominent a part in the late troubles, to America, has been abandoned; for it is certain that an application is made to the Government of Austria to permit him to be confined in one of its prisons, but 'haughty Austria' refused. An application was subsequently made to the Government of Sardinia to confine him in a Sardinian fortress, and it is believed that assent was acceded to the demand. But Dr. Steiger himself declares, that on no consideration on earth will he consent to be transferred to the tender mercies of a Sardinian fortress: he would prefer that his sentence of execution should be carried into effect. It is a pity that the Government cannot act a manly part with this individual, and have done with him. Kill him they cannot: all Europe would cry out *Switz*, against them. They have not, however, the generosity to let him go to America, where he could do no further mischief, but they want to clasp him into a continental goal, where he will be subjected to every hardship, and where they can, as it were, have the pleasure of feasting their eyes on his misery. Such poor malignancy is disgraceful.

The passions of the people are by no means calmed down; on the contrary, they appear to be increasing; and it is almost feared that other troubles will be the result. The father of Dr. Steiger, a poor old man, nearly 80 years of age, was cruelly beaten by a band of fanatic peasantry, who, no doubt, thought that in so doing they were rendering an acceptable service to the Lord!"

SPAIN.—MADRID, JUNE 10. We are as usual in a very excited state in this capital; but I have little news to communicate. The brutal arrest of the editors of a newspaper, the *Clamor Publico*, has excited universal indignation. For publishing an article unpalatable to the military dictator who rules this country, they were dragged from their homes thrust into a miserable dungeon, and subsequently removed, under a strong escort, from the capital—no trial—no accusation, even in a legal form—nothing but brute force!

Rumors of conspiracies upon conspiracies have, as usual, been current; but we are so accustomed to conspiracies in this happy land, that we look upon them as things as much matters of course as our daily dinner. If, however, the reports set on foot by the Government be true, one conspiracy is on an immense scale, between thirty and forty thousand persons being mixed up in it. It is called "Young Spain" by the public, but to the initiated it is a sort of astronomical system, the heads of it being called the *sun*, the travelling agents *planets*, the directing men in the provinces *fixed stars*, and so on. Its aims are stated to be nothing less than the overthrow of the present Government, the banishment or slaughter of all objectionable persons, the establishment of a republic, or a constitutional

monarch, without the shadow of a shade of power, liberty to the press, fair and equal laws, and a multitude of other fine things that I have not space to recapitulate. I do not think it is destined to have much success, but it is impossible not to sympathize with it to a certain extent, for what it demands Spaniards ought to have.

THE ADVENT HERALD.

BOSTON, JULY 23, 1845.

Plan of work in New England.

We design, if Providence permits, to devote the few months to come in New England, to General Conferences. We wish to hold two in each of the following states, viz., Maine, Mass., New Hampshire, Vermont, Connecticut, and Rhode Island.—We want to hear from the friends in these states, and to receive their advice as to the best places to hold them. We want them held where they can be best sustained, and do the most good to saints, and sinners.

Bro. Miller will attend as many of these meetings with us as his health will permit. They will usually continue about three days, Friday, Saturday, and Sunday. When we cannot get meeting-houses to hold the people, we shall take to barns and groves, as may be most convenient.

By these meetings, we expect, by the grace of God, to re-awaken the whole Advent family to their work of giving the cry, "the hour of his judgment is come;" and so to settle all hearts in the work, with a view to continue therein until the Lord shall come, that nothing shall turn us aside from it until our Master shall give us our discharge.

Our King has not come! But he is "nigh, even at the door." Come, brethren and sisters, let us make one more rally in the name of the Lord. Up! all ye true hearted, who are not "weary in well doing." God is with us. Jesus is on the mercy seat. A wide and "effectual door is open" to us. Everywhere the Macedonian cry is heard, "Come over and help us." We will not be deaf to the call. No! No! Never. J. V. HINES.
Boston, July 15th, 1845.

CITY SUBSCRIBERS, will be called upon by Mr. Russell, the carrier, for their bills up to the end of the present volume. The papers will not be left as usual, at the houses of subscribers, after the close of this volume; but at the Post Office, as that is now free. Our subscribers, however, can take their papers from this office, the post-office, or at the Tabernacle, as they may choose. Please give directions about the matter without delay.

DELINQUENT SUBSCRIBERS.—We send bill to our delinquent subscribers this week. Some of them are from \$4 to \$6 in arrears. If they can't pay all, we hope they will a part. We should be glad to hear from all, and know the facts in the case.—If any are poor, we shall seek the blessing of Him that "considereth the poor." Now brother, just attend to this matter before you forget it. Will you?

Valuable Works for sale.

The Shield, Vol. 1, bound, 440 pp.	\$1.50
No. 3 of the Shield.—Review of Bush,	37
No. 1 and 2 also on hand,	37
The Millennium Harp,	50
Cruden's Condensed Concordance, in boards	1.25
in sheep,	1.50
in cloth,	2.00
sheep extra,	2.25
Whitehead's Life of Wesley, two vols. in one of nearly 600 large pages, with correct portraits of Rev. John and Charles Wesley,	1.00
Campbell's translation of the Gospels,	50
Questions on the Book of Daniel,	12
Pocket edition of the Hymns of the Harp, without the music,	33
Bibles, etc., etc.	

ADVENT MEETING.

Providence allowing, there will be an Advent meeting in the town of Durham, C.E. on Saturday and Sunday, the 26th and 27th of July. The meeting will be held in a grove.

Also there will be a similar meeting on Caldwell's Manor, C. E., on Saturday and Sunday, 9th and 10th of August. Caldwell's Manor joins Alburgh, Vt. Ministering brethren are respectfully invited to attend. R. HUTCHINSON.

CONFERENCE AT STURBRIDGE, MASS.—I shall attend a Conference in this place, Providence permitting, July 26, 27th. J. V. HINES.

Conference in Providence, R. I., and vicinity, where the brethren shall appoint, 2d and 3d of August.

Conferences at Portland, Me., 9th and 10th of August.

Letters and Receipts to July 19.

J W Montague \$3 pd to end v 9; John Holder \$1 pd to end v 9; A K Brayton \$1 pd to middle 8; Joseph Clark \$1 57c pd to 263 in v 11, books 43c; Stoddard Curtis \$1 pd to 244 in v 10; S Munn \$1 pd to end v 7; J B Paine \$1 pd to middle v 10; Andrew Pike \$1 pd to end v 8; R E Ladd \$1 pd to end v 10; P Giddings \$1 pd to 244 in v 10; John Gove \$1 pd to 201 in v 9; Nancy Clark \$1 pd to middle v 10; Joshua Saunders \$1 pd to 244 in v 10; Joseph Willson \$2 pd to 266 in v 11; Moses Fisk Jr \$1 pd to end v 8; Mrs H Clough \$1 pd to 244 in v 10; Dr J O Orr \$1 pd to middle v 10; J Careless \$1 pd to 272 in v 11; H F Hill \$2 87c pd to end v 9; E Wright \$2 38c pd to 209 in v 9; J McQuigg \$1 pd to end v 9; L Cunningham \$1 pd to 243 in v 10; R Edwards \$1 pd to end v 9; O B Fenner \$1 pd to end v 10; M Wherrin \$2 pd to end v 9; Ebenezer Coleman \$1 pd to end v 9; E Hoar \$1 87c pd to 219 in v 9; Miss H Wheeler \$1 pd to 219 in v 9; Oren Hewett \$2 pd to end v 9 (1s this correct?); B Morgan \$2 pd to end v 10; Thomas Wilkinson \$1 pd to end v 9; D Houghton \$2 50c pd to end v 10; M Emerson \$2 pd to end v 8; Elder J Bowles \$2 pd to end v 8; S Parker \$1 pd to end v 8; M P Lane \$1 pd to 246 in v 10; E Jewell \$1 pd to 204 in v 9; J L Taylor \$1 pd to end v 9; C Aldrich \$2 pd to 272 in v 10; U Oakes \$1 pd to 246 in v 10; D Bowles \$1 pd to end v 7; Silas Welles \$1 pd to end v 9; S C Jackman \$1 pd to 232 in v 10; J Aldrich \$1 pd to end v 10; C M Fay \$1 pd to end v 8; L P Parker \$1 pd to 246 in v 10; S Bowles \$1 pd to 241 in v 10; S Howland \$1 pd to 233 in v 10; J Young; \$1 pd to 204 in v 9; A Welles \$1 pd to 246 in v 10; S M Case \$1 pd to end v 10; Asa King \$5 pd to end v 9; C McKenxie \$1 pd to end v 10; L F Worcester 50c pd to end v 10; Wm Cowdry \$1 pd to 284 in v 10; James Bump 50c pd to middle v 10; L F Eaton \$1 pd to end v 9; A M Pottle \$2 pd to end v 8; Anson Harris \$2 pd to end v 11; John Garnsey 50c pd to 232 in v 10; G W Clement \$1 pd to end v 10; J C Jessman \$2 pd to 133 in v 6; J Burleigh \$1 pd to 193 in v 8; J Jewell \$2 pd to end v 6; R Lane \$3 pd to end v 7; J Chapman \$1 pd to 246 in v 10; D F Eaton \$1 pd to 246 in v 10; E Thompson \$1 pd to end v 10; Wm Preston \$1 pd to 246 in v 10; Noah Dutton 68c pd to 213 in v 9; S T Bement \$1 pd to end v 10; R Slayton \$1 pd to end v 10; L Slayton \$1 pd to end v 10; M Bixby \$1 pd to end v 9; W Davis \$1 pd to 246 in v 10; H Hadlock \$1 pd to end v 9; L G Gould \$1 pd to 242 in v 10; A P Lynde \$1 pd to end v 10; H Newton \$1 pd to end v 10; W Moore 25c (75c previous) pd to end v 11; A M Billings \$3 pd to end v 8; M Tewksbury \$1 pd to end v 7; Almon Whitney \$1 pd to end v 10; S Bowen \$1 pd to end v 10; D Chatterton \$1 pd to 182 in v 8; L Collins \$2 pd to 272 in v 11; L Farrington \$1 pd to end v 10; J Buck \$1 pd to 246 in v 10; John Morrison \$1 pd to 246 in v 10; B Libbey \$2 pd to 228 in v 10; John Murray \$1 pd to 232 in v 10; M J Barringer \$1 pd to 210 in v 9; W F Falmestock 50c pd to end v 8; A V Baldwin \$4 on account and \$1 for Herald to middle v 10; H Stillwell \$1 pd to 220 in v 9.

Mary Decker; Henry Jones; S H Sweetman; H F Hill \$8; C B Turner; Catharine Perry, money not received; G T Stacy \$5; A Pierce \$15; D D Concoran; pm Ballston N Y; A Baldwin; J S Richards \$5; O Robbins; J H Lonsdale \$5; M Chandler \$1 I Call; A Clapp; Susan Farnsworth, papers mailed; O Bronson \$2, where has your paper been sent? J Carter \$1 pd to 246 in v 10.

We have a letter for Bro. Thomas Atkinson; please give us your post-office address.

THE ADVENT HERALD,

AND SIGNS OF THE TIMES REPORTER.

BEHOLD! THE BRIDEGROOM COMETH!! GO YE OUT TO MEET HIM!!!

VOL. IX. NO. 25.

Boston, Wednesday, July 30, 1845.

WHOLE NO. 221.

THE ADVENT HERALD

IS PUBLISHED EVERY WEDNESDAY BY

J. V. HIMES,

AT NO. 14 DEVONSHIRE STREET, BOSTON.

J. V. Himes, S. Bliss, & A. Hale, Editors.

TERMS.—One Dollar per Volume, of 26 Numbers. Five Dollars for 6 Copies, Ten Dollars for 13 Copies.

All communications for the *Advent Herald*, or orders for Books or remittances, should be directed to "J. V. Himes, Boston, Mass.," post paid.

Subscribers' names with the State and Post Office should be distinctly given when money is forwarded. Where the Post Office is not given, we are liable to misdirect the paper, or credit to the wrong person, as there are often several of the same name, or several Post Offices in the same town.

DOW & JACKSON, PRINTERS.

ENGLAND'S WARNING.

Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works which were done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, It shall be more tolerable for Tyre and Sidon, at the day of judgment, than for you.—Matt. xi. 21.

On happy, happy saints,
Who now are summoned home,
Ere over Britain's land
God's retributions come,
And England, for her weight of sin,
Shall see the judgment-storm begin!

By every rank profaned,
Behold Thy Sabbaths, Lord!
And openly contemned
Is thy most holy word;
While in the world thou mad'st, they dare
Reject Thee, Lord, from ruling there!

And though, for crimes like these,
Vengeance we long have dared,
"Our sin will find us out"—
And why should we be spared?
Our cup of guilt is filling fast;
Our day of grace may soon be past!

'Tis not that all is calm,
All prosperous, rich, and free;
For soon by God unloosed
May earth's foundations be,
And trembling nations yet behold
More awful scenes than those of old.

Chorazin, woe to thee!
And to Bethsaida woe!
Thus Christ upbraiding spake
While sojourning below—
For Tyre and Sidon less than they
Shall suffer at the judgment day!

Then how shall thou escape,
England! most favored shore!
Unless thou wilt repent,
Like Nineveh of yore;
And, turning from thy evil ways,
With all thine heart the Lord shalt praise?

But oh! too late thou'lt seek
To unbind the iron chain,
By which the "Man of Sin"
Hath fettered thee again!
The Papal web is round thee wrought,
And in its crafty snare thou'rt caught!

Yet still, ye saints, fear not;
The Lord doth all things well:
What from the wise He hides,
He'll to his children tell;
For while thick gloom the world enfolds,
The Church her coming Lord beholds!

Lecture on the return of the Jews.

Concluded from page 186.

Now we will read out Rom. xi. 28, "As concerning the gospel, they are enemies for your sakes; but as touching the election, they are beloved for the fathers' sakes." Now who are the election, which are beloved for the fathers' sakes? Oh, "the old Jews," say the Judaizers. How do you read the Bible? See the 7th verse, and it will show you who the election are. "What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded." Of what election does he speak? See v. 5, "Even so then at this present time, also, there is a remnant according to the election of grace." Who but Paul and the remnant are the election? Read v. 28 again, and see the whole beauty of it. "As concerning the gospel, they [the blind Jews] are enemies for your sakes; but as touching the election [of whom I have spoken in v. 7], they are beloved for the fathers' sakes;" as concerning the preaching of the Gospel, they are deprived of their peculiarities as a people, that you might be brought in. But as to the election of grace—the remnant—they are beloved for the fathers' sakes. God's promise shall stand and not be broken. For the gifts and calling of God are without repentance." God never repented calling Abraham, Isaac, and the other holy fathers and prophets of the Jews, and bestowing on them peculiar blessings. He does not now repent calling the Gentiles. God does not repent his blessings bestowed on any class of men.

Now as to the original promises made to the Jews, let us turn back and see who are the true Jews. In Gen. xiii. 14, 15, "And the Lord said unto Abraham, after Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward; for all the land which thou seest, to thee will I give it, and to thy seed for ever."

"For ever." Does that relate to the literal Canaan? If so, I will prove that the promise has utterly failed as to Abraham. See Acts, vii. 4, 5. Speaking of Abraham, "Then came he out of the land of the Chaldeans, and dwelt in Charran: and from thence, when his father was dead, he moved him into this land, wherein ye now dwell. And he gave him none inheritance in it, no, not so much as to sit his foot on; yet he promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child."

Now as Abraham did not receive a foot of Canaan, how are we to understand the promises? See Heb. xi. 9, "By faith he sojourned in the land of promise, as in a strange country," [This world is strange to the Christian.

It is a land of promise, but a strange country.] "dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise. For he looked for a city which hath foundations; whose builder and maker is God."

Verse 13th. "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things, declare plainly that they seek a country. And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned. But now they desire a better country, that is, a heavenly: wherefore God is not ashamed to be called their God; for he hath prepared for them a city."

Now Paul tells us that they died *without* receiving the promises, but tells us that they looked for a city. That city is the New Jerusalem.

"David, and Samuel, and all the prophets" dwelt in the literal land of Canaan. Now if an inheritance in the literal Canaan was the promise, they received it. But Paul says they did not; v. 39, "And these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they, without us, should not be made perfect."

Once more. Gal. iii. 16, "Now to Abraham and his seed were the promises made. He saith not, and to thy seeds, which is many; but as of one, and to thy seed, which is Christ. This is the seed to whom the promises were made. But did they inherit the literal Canaan? Did the Lord Jesus Christ himself have an inheritance there? He himself said, "The foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay his head." If, therefore, the promises referred to the literal land of Canaan, those promises have failed for ever. It is shown that Abraham never inherited it. But says one, his posterity did inherit it. When has that posterity inherited it for the last eighteen hundred years. Even if they should go back, they will not have inherited it for ever. Far short of it. Well, but they are going to, say you. That will not fill up the gap of eighteen hundred years. Nor do you, upon your own theory, suppose that the Jews will inherit Canaan more than a thousand years after their restoration.

Turn now to Rom. iv. 13, "For the promise that he should be the heir of the world,"—ah, now we shall get it. Paul explains it now. The world is the inheritance promised to Abraham. This promise "was not to Abraham or to his seed through the law, but through the righteousness of faith. For if they which are of the law be heirs, faith is made void, and the promise made of none effect." And those who interpret the promises of God, otherwise uproot the very foundations of the Gospel. Let us go on, v. 15, "Because" says the apostle, "the law worketh wrath; for where no law is, there is no transgression. Therefore it is of faith, [that is of faith? the promise: of what?

of the world,] that it might be by grace; to the end the promise might be seen to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham, who is the *father of us all*." Father of us all: of whom? Of Jews and Gentiles. How? By faith. Again, Gal. iii. 6, "Even as Abraham believed God, and it was accounted to him for righteousness. Know ye, therefore, that they which are of faith, the same are the children of Abraham. And the Scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed. So then, they which be of faith, are blessed with faithful Abraham. For as many as are of the works of the law, are under the curse." "But no man is justified by the law, in the sight of God, it is evident: for, The just shall live by faith. Brethren, I speak after the manner of men; though it be but a man's covenant; yet if it be confirmed, no man disannulleth or addeth thereto." "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, and to thy seed, which is Christ. And this I say, That the covenant that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise." Once more: verses 28, 29 will show who the seed were. "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

"If ye be Christ's, then are ye Abraham's seed," says the Scripture. Tell me after this that anti-christ is the seed! What! will you take the exceeding great and precious promises, made by God to the true seed, and give them all to the old carnal Jews? Will you take the children's bread and cast it to the dogs, who will turn again and rend you, like the Jew whom I met in a steamboat, coming down the river, who said that if Jesus Christ was the Son of God, the Holy Ghost was an adulterer! That is the spirit of Judaism. I do not say that all the Jews would use such language. But do they not all deny that Jesus Christ is come in the flesh? I ask again, will you throw the precious promises of Christ to dogs? God forbid such sacrilege! But for argument's sake, admit that God's promises are meant for the old Jews in their national capacity. I will prove to you that those promises are never to be fulfilled. Turn to Jer. xviii. 9, 10, "And at what instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant it: if it do evil in my sight, that it obey not my voice, then I will repent of the good wherewith I said I would benefit them." Is not this plain enough? God has told you in what terms he has made his promises. If those to whom the promises are made, do not obey his voice, he will repent of the promises, and withhold the benefits. Have the Jews done evil? They have rejected the Son of God. To this day they reject him. This is the true part of anti-christ. Has not the very thing happened which God said would cause him to repent of the benefits wherewith he said he would benefit them? See if Christ does not confirm this curse. In the 21st chapter of Matthew, after relating the parable of the householder, and the husbandman who killed the true heir, that they might enjoy the heritage, (just as they would kill him now, that they might have the world to themselves,) we come to the 43d verse, where our Lord says, "Therefore I say unto you, The Kingdom of God shall be taken away from you,

and given to a nation bringing forth the fruits thereof." Christ says, you have done that very thing which God said would cause him to repent of his promises and to declare that you never, no never shall enjoy them. We next turn to 1 Pet. ii. 9. He is addressing the Christians throughout the whole world. "But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvellous light." The Christians are the holy nation to whom the promises are made. They have been scattered for more than a thousand years by worldly governments; but the elect shall be gathered, that will be the return of the Jews—that will be the gathering of the holy nation. Where? To the New Jerusalem, which is above. When the elements shall melt with fervent heat, and the earth be cleansed of the wicked by fire, and be restored to its Eden glory, Jesus will come down to gather the saints, who will be caught up into the air with him, and inherit the holy city together: then the promises will be fulfilled.

Here is where the promises are to be fulfilled; not by starving the children of God; not by taking the bread out of the mouth of his children to give to dogs. According to the other supposition, what is the child of God to think? He takes the Old Testament, he reads there the glorious promises of God to his children, but he says, Oh they are not for me, the rich blessings and promises of our Father in heaven; they are for the literal descendants of Abraham—the carnal Jews, who deny the Savior! Yet we are commanded to search the Scriptures, that we may find there the exceeding rich promises made to believers, and the great goodness of God to those who trust in Jesus.

I will not dwell longer on this subject. Abraham, Isaac and Jacob did not receive the benefits which God promised. It is the glorious city of God which is promised to believers. I admit that Canaan was the type and shadow of the glorious inheritance which is set apart for the children of God, when the whole world is destroyed, and the transgressors rooted out. Then the saints will be put into possession of the new heaven and the new earth. See Isa. xxxiii. 10, "Now will I rise, saith the Lord: now will I be exalted: now will I lift up myself. Ye shall conceive chaff, ye shall bring forth stubble: your breath, as fire, shall devour you. And the people shall be as the burnings of lime: as thorns cut up shall they be burned in the fire."

"Hear, ye that are far off, what I have done; and ye that are near, acknowledge my might. The sinners in Zion are afraid."—Where are the sinners in Zion? In your churches; professors of religion; very often preachers. You will find multitudes of professing Christians afraid in that day: Are they of the church of the true Jews? No; they are sinners in Zion, the church is full of them—full. No wonder that they are afraid. How came they in the church? To hear God's word with humility, and learn the way to life? No; they are there because it is respectable to belong to a church. Their worldly interest is advanced by it. If a man wishes to be chosen a governor, or have an office, or get in trade, he joins a church. When two partners commence in life, one goes to one church, and the other to another, that they may get all the custom possible for both. This is why they are in the church, and not to serve God, and bear the cross of Christ. Sinners in Zion, they are afraid of the enemy of the Lord Jesus. No wonder; they have cause. What does the prophet say next? "Fearfulness hath surprised the hypocrites." The churches are full of hypocrites. They think if they go to church,

it will advance their worldly ends. Nay, they use it as a means to cloak their very wickedness, and not to bear the cross. They are afraid, they see the Judge at hand, they are not ready. Well may fearfulness surprise them. Who among us dare meet that day?—Who among us dare face the devouring fire?—the constant burnings of that great day. All the proud will be cut off. "Who among us shall dwell with the devouring fire? Who among us shall dwell with everlasting burnings? He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eye from seeing evil: He shall dwell on high." Where? He shall be caught up to meet the Lord in the air. "His place of defence shall be the munitions of rocks: bread shall be given him; his waters shall be sure. Thine eyes shall see the King in his beauty." Abraham and his seed shall receive the promises of God; they shall see him as he is and be like him. "They shall behold the land that is [now] very far off. Thine heart shall meditate terror. Where is the scribe? where is the receiver? where is he that counteth the towers?" All vanished. "Thou shalt not see a fierce people, a people of deeper speech than thou canst perceive; of a stammering tongue, that thou canst not understand. Look upon Zion, the city of our solemnities: thine eyes shall see Jerusalem, [the New Jerusalem] a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall even be removed, neither shall any of the cords thereof be broken." Is that the old Jerusalem? If that were rebuilt, would none of the stakes ever be removed? When the elements shall melt with fervent heat, will the cords then not be broken? "But there the glorious Lord will be unto us a place of broad rivers and streams, wherein shall go no galley with oars, neither shall gallant ship pass thereby. For the Lord is our judge, the Lord is our lawgiver, the Lord is our King: he will save us."

I believe in the return of the Jews: but who are the Jews? We have God's word for it, that they are the children of Abraham by faith. Christ's heirs of the world, not of this cursed earth, but renewed; the wicked destroyed out of it; the Lord Jesus Christ its King. Such will it be, I believe, and the day is at hand. We lift up our heads and rejoice; we shall be redeemed. Oh, says one, that is not the spirit of Christ, to rejoice at such a catastrophe. Says a late writer, who does not come out in his own name, "that's wicked to have such feelings." See Psa. civ. 35, "Let the sinners be consumed out of the earth, and let the wicked be no more. Bless thou the Lord, O my soul. Praise ye the Lord."

We rejoice to have men turned to God. But all the proud and all the wicked will be burned up. Judgment is at the door. We entreat you by the mercy of God, get ready; and having thus warned and entreated you, we have done all we could, and our skirts are clear. If you want to wait and be trampled on by the beasts, the worldly kingdom, do so. We rejoice that sorrow will be destroyed from the earth. Yea, we will rejoice. Our Lord says, when you see certain signs, &c., "lift up your heads, for your redemption draweth nigh."

LETTER FROM H. F. HILL.

DEAR BROTHER HIMES:—We are still holding on to the faith that the Lord will soon appear. I think I can safely say, that it is generally so in the region about here. Since the mutual conference at Albany, I have visited the brethren at Warsaw, Springwater, Leroy, and Conesus, trying to confirm the souls of the

disciples, and exhorting them to continue in the faith, and showing that we must, through great tribulation, enter into the kingdom of God.

Brother J. D. Johnson, who was at the conference in Boston, has left a field of labor here that should be immediately supplied. If he cannot return, some minister who is skillful in the word of God, and is willing to abide by it in his teachings, could find in the above named places, an effectual door open for his labors, where he would be sustained.

I was very glad to see Brother Miller's letter in the Herald, in defence of the Albany Conference. Many a good brother had become prejudiced against the doings of that conference, and against those who took part in it, through the misrepresentations of some who were not there. I think the prejudice has generally been removed, and the conference approved as far as that letter has been read.

Those editors who have published so much against that conference, and raised so many objections to its doings, will, I trust, copy that letter into their papers, that their readers may see the facts from one who was present. I believe if they had been present at that conference, they would have had no objections to raise. Most assuredly they would not, if the blessed spirit which prevailed there, had fallen on them also.

How any man who claims that we should abide by the truth without any construction of our own, could claim that the conference adopted the sentiment that man lies unconscious from death to the resurrection, is beyond me to learn. And many other charges appear strange to me.

Why not publish that letter? Is it too "severe" to have their errors pointed out so clearly?

Many things are calculated to try us, but we still stand united in this place; and I trust, dear Brother, that none of these things will move you or us from the blessed hope.

Yours in the bond of peace, H. F. H.
Geneseo, July 9th, 1845.

REMARKS.—There have been several things thrown out about the proceedings at Albany, that were not fair nor true. This has prejudiced many good minds, which we regret. We have no doubt but they will yet make amends for the sake of truth, and of justice to a suffering cause. We think in justice to all, that Brother Miller's letter should be published. In the mean time, we charitably hope that our friends abroad will not condemn a large class of the best friends of the Advent cause, on the ground of mere surmise or suspicion! Eds.

LETTER FROM BRO. R. BAKER.

DEAR BRO BLISS:—Our meeting at Hard wick was of the most happy and agreeable character. The brethren came together with their hearts fired with love and zeal; and that I think which was according to knowledge. God was truly with his people.

Brethren Everett, Chandler, Powel and several other laboring brethren were present, who were prepared to cheer the faithful, waiting disciples by a faithful presentation of God's truth. Such conferences cannot fail to be profitable.

Some of the dear brethren, I fear, have entertained wrong views with reference to the Albany Conference. If they had been present, they would, I am persuaded, entertain very different views from what some of them do. It was a blessing to my soul. Every child of God would rejoice to find that there was such love and union, as should ever characterise the true children of God; therefore I

bless God for that conference. Let our prayer be, Lord, keep us from every unholy passion, and from all evil surmising. Brethren, let us seek for all the mind that was in Christ.

Blessed are the pure in heart, for they shall be called the children of God. To be a true child of God, we must do his will—have his spirit abiding in us: if any man have not the spirit of God, he is none of his. If we abide in him and his word abide in us, ask what we will and it shall be done. Has God made this promise to us? Shall I ever doubt the ability or willingness of my Heavenly Father to do all he has promised to do for me? He says, "Ask and ye shall receive." I believe that soon we shall know the blessedness of our faith and hope, and receive our reward.

Your brother in love, and patiently waiting for the coming of the Lord. R. BAKER.
Chicopee Falls, July 3, 1845.

EXTRACT OF A LETTER FROM MOSES CHENEY.

DEAR BROTHER HIMES:—I would say that I have been a close, careful, and I hope prayerful reader of the Advent Herald, from its commencement. I am satisfied that its general course has been a proper one, advocating the doctrine of the Bible. Its present course I heartily approve of; and the doings of the several conferences held this season by the Advent brethren, commencing with the one at Albany, appear to me to be scriptural. I feel fully to sympathize therewith, and do rejoice in the Lord, that he is still with his children, and will bless all who put their trust in him and do his will. May the Lord bless you and the dear brethren associated with you, in continuing to proclaim the "midnight cry." I believe the command to be, "occupy till I come," and "blessed is that servant, whom his Lord, when he cometh, shall find so doing."

I was, with others, greatly disappointed in the passing of the seventh month, but felt peace of mind, and I believe a firm trust in the Lord. Although I have done but little for the cause, being peculiarly situated, still my heart has been, and still is with those who are looking for the Savior. I believe they in that respect take right ground, and those who oppose it, to say the least, have leanness of soul. It is evident to my mind, our blessed Lord will soon come and establish his glorious Kingdom, and all who love and fear his name, will then enter in the eternal inheritance; while the enemies of the Lord will be punished with everlasting destruction from the presence of the Lord, and the glory of his power.

Yours looking for the blessed hope.
Peterboro', July 3d, 1845.

LETTER FROM BRO. BALDWIN.

DEAR BRO. HIMES:—I have delayed writing until now, that I might be able to communicate with some degree of positiveness, a knowledge of the state of the cause in this section. But through a constant indisposition of body, I have been less active in obtaining the requisite information than was desirable. Being persuaded, however, that my own, as well as the interest of the cause requires an immediate communication, I will just take time to say to my brethren, that through the goodness of God, I have been preserved and permitted to return to my former field of labor, to take part in the sorrows, and participate in the joys of my brethren in Massena. I am thankful that I can assure my dear brethren scattered abroad, and especially those who have stood in the front of every battle, who have borne the heat and burden of the great conflict, and fed the hungry with "meat in due season;" that, though severely tried, there are still some in this town who hold on to the hope set before them, and contend with unabating zeal, "for

the faith once delivered to the saints." We do not, we cannot think that we are finally to be disappointed in our hope. Daniel has declared that the possession of the "Kingdom" should be given to the saints in connexion with their deliverance from papal tyranny.

See Dan. vii. 21—27. That the event contemplated in this prophecy has been witnessed, to us is sufficiently plain; and, therefore, we look with confidence for the possession of the "Kingdom;" yea, I will look until our hope shall come. Our meetings are interesting and respectable as to numbers. The brethren in this section look with pleasure upon the doings of the Albany Conference. I do not recollect that I have heard a single objection to its acts. We regard it as having been timely in its session and proper in its character; and not only so, but it is looked upon as the only means that could be employed to destroy an unhappy connexion that seemed to exist between us and a set of errors and errorists, by means of which, our ranks were filled with confusion, and the mouths of our enemies with arguments against the truth.

We love the cause, we love those who have embarked in its support, and demonstrated that they are ready to spend their last hours in the field of battle. We love the "Herald," of truth, and sincerely regret our want of means to give it a more ample support. All, however, that we can do, will be cheerfully done. We will daily offer our supplications to our Heavenly Father to bless you and your humble efforts to advocate the truth, and feed the flock purchased by our Savior's blood.

In conclusion I would say, I crave the privilege to return my sincere thanks to the brethren in Albany, Troy, Lansingburgh and Middletown, for their untiring diligence to render me comfortable, during my protracted stay in that section. The greatest return I can offer them, will be by my future course, to give them the satisfaction of knowing that they have conferred their favors upon a friend of the cause they so dearly love; and who, like themselves, has embarked with his all to spread the tidings of the kingdom "at hand" to his fellow creatures. Yours in hope of soon seeing and being like the Savior. A. B.

Massena, N. Y., July 8th, 1845.

A RECIPE FOR SPIRITUAL GROWTH.—"I hope you read your Bible with much prayer. I can give you a never-failing recipe to make a complete Christian and an heir of glory. You will find the medicine described in the 19th Psalm, 7—11; and the method of taking it in Prov. ii. 1—6. By the use of this medicine, and this method, you will as certainly improve and grow in grace, as any sensible, diligent boy ever got any knowledge at school. This is our condemnation; and alas! this is the real cause of our being so weak in faith, so cold in our love, so confused in our notions; the Bible and prayer over it for the true understanding of it, is it not our exercise and constant employment. Any other means of grace than this, which is yet the most profitable of all, is rather chosen. But, as it is written, "the kingdom of heaven suffereth violence and the violent take it by force;" so in nothing do we offer violence to our evil nature more than in studying God's holy word and earnestly praying that the divine truth it teaches, may sink deep into our hearts, work mightily, and produce all those gracious effects for which it was of old written by inspiration of the Holy Ghost." VENN.

O worship the Lord in the beauty of holiness: fear before him, all the earth. For he cometh, for he cometh, to judge the earth: he shall judge the world with righteousness, and the people with his truth.

Advent Herald & Reporter.

"THE LORD IS AT HAND."

BOSTON, JULY 30, 1845.

Review of "Bush on the Resurrection of Christ."

"The Resurrection of Christ; in answer to the question, whether he rose in a Spiritual and Celestial, or in a Material and Earthly body—By George Bush, Professor of Hebrew in the New York City University," is the title of a pamphlet of 92 pages, just published by Wiley & Putnam, 161 Broadway, N. Y.

CONTINUED.

The Professor next adverts again "to the language in which the ancient *theophanies* and *angelophanies* are described" as illustrative of "the language in which our Lord's post-resurrection appearances are described." The claims that a certain form of expression is usually appropriated to these appearances, and that "the term by which these phenomena are expressed," is *uniformly* employed in speaking of our Lord's manifestations of himself after his resurrection. He therefore says:—

"We see not, therefore, why the inference is not legitimate, that those manifestations fall within the category of real *theophanies*—or in other words, why they are not to be regarded as purely spiritual phenomena addressed to a purely spiritual vision."

He then gives the original of the various words expressive of our Lord's being seen after his resurrection, which he says, "taken by themselves, apart from the usage which we have above established, are not decisive; but viewed in connexion with that usage, they are doubtless to be considered as yielding an important accession to the amount of proof," p. 63. He however admitted, p. 25, that in the following eight instances the same term is used to denote common ocular vision," viz.

Matt. xxvii. 4. "What is that to us? See thou to that."

Luke xiii. 28. "There shall be weeping and gnashing of teeth when ye shall see Abraham, Isaac, and Jacob, and all the prophets, in the kingdom of heaven."

John xi. 40. "Said I not unto thee, if that thou wouldst believe thou shouldst see the glory of God." xvi. 16. "A little while and ye shall not see me, and again a little while and ye shall see me." So also ver. 17, 19.

Acts vii. 26. "And the next day he showed himself unto them as they strove."

Acts xx. 25. "I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more."

Heb. xiii. 23. "With whom, if he come shortly, I will see you."

Although he claims that in the three first cases the term might properly denote a *mental* or a *spiritual* conception, yet he says:—

"Here are eight instances out of 57 in which we do not refuse to admit that the original indicates ocular vision. The remaining forty nine constitute so strong an array of proofs in support of the other sense, that we see not why our asserted distinction is not made out. If so, we certainly have good grounds for the position, that the *angelic appearances* recorded in Scripture were not made to the natural eye."

It follows then, as he admits this term is used sometimes to indicate "ocular vision," that it does not *always* denote a mental conception. And, therefore, when it is used in reference to Christ's appearance, it may denote an ocular perception. But let us examine some of the forty-nine cases which the Professor has adduced, to prove the term generally denotes a mental conception. He instances, among others, the following:

Matt. xvii. 3, "And behold there appeared unto them Moses and Elias talking with him."

Luke ix. 31, 32, "And behold, there talked with him two men, which were Moses and Elias; who appeared in glory and spake of his decease."

John i. 5, "And he saith unto them, Verily, verily, I say unto you, hereafter ye shall see heaven opened, and the angels of God ascending and descending upon the Son of man."

Acts ii. 3, "And there appeared unto them eleven tongues as of fire, and it sat upon each of them."

Here are four of eleven instances he has adduced of the forty-seven places of its use in the New Testament, which the Professor contends prove only a mental conception. But we are clearly of the opinion that an ocular perception is the only perception here brought to view. And these added to the eight cases where he admits it is thus used, make twelve instances where it is applied to ocular perception, leaving only seven that he has quoted, where it is not thus used. And even among those seven, we cannot admit there is *no* ocular perception; viz.:

Luke iii. 16, "And all flesh shall see the salvation of God."

Luke xvii. 22, "The days will come when ye shall desire to see one of the days of the Son of man, and ye shall not see it."

John iii. 36, "He that believeth not the Son, shall not see life."

Rom. v. 21, "To whom he was not spoken of, they shall see, and they that have not heard shall understand."

Heb. xii. 14, "Follow peace with all men, and holiness, without which no man shall see the Lord."

Acts ii. 17, "And it shall come to pass in the last days, saith God, I will pour out my Spirit upon all flesh: and your sons and your daughters shall prophecy, and your young men shall see visions, and your old men dream dreams."

Rev. ix. 17, "And thus I saw the horses in the vision."

We have thus given all the instances of its use in the New Testament which the Professor has quoted to prove the term only denotes a mental conception. We, however, are left with the strong conviction, that something more than a mental conception is here conveyed: it must denote in these cases at least, a *stern realization*. And in the same sense, the English word *see* and its cognates are used; but that does not prove it is not also used to denote ocular perception.

We recollect distinctly how interested our pious grandmother, (who was blind for twenty-five years,) was to see her grandchildren, whom she never saw. In her case there was something more than a *mental perception*. She saw them by feeling of them, by conversing with them, and by fully realizing their actual presence. Even so may men see the salvation of God, although it may include more than they can actually see, and yet the term *see* may imply actual vision.

The following are instances of the use of the word, and its corresponding Hebrew term which he has instanced, in which he claims that the appearing spoken of, has respect to the "outward or the inward eye," as may be determined by the prevailing usage of the term.

Gen. xii. 7, "And the Lord appeared unto Abraham, and said, etc.,—and there builded he an altar unto the Lord, who appeared unto him." This, of course, could not be an appearance made to the outward organ of vision, because in this sense our Savior declares, John, i. 18, "No man hath seen God at any time," which is reiterated by the apostle, 1 Tim. vi. 16, "Whom no man hath seen or can see." Yet in another sense we find this very term applied to the vision of God, Matt. v. 5, "Blessed are the pure in heart, for they shall see God."

Gen. xxxv. 9, "And God appeared unto Jacob again, when he came out of Padan-aram."

Ex. iii. 2, "And the angel of the Lord appeared unto him in a flame of fire."

Judg. vi. 12, "And the angel of the Lord appeared unto him."

Judg. xiii. 3, "And the angel of the Lord appeared unto the woman."

1 Kings iii. 5, "In Gibeon the Lord appeared unto Solomon in a dream by night."

Luke i. 11, "And there appeared unto him an angel of the Lord, standing on the right side of the altar."

Luke xxii. 43, "And there appeared an angel unto him from heaven, strengthening him."

Acts vii. 30, "And when forty years were expired, there appeared to him in the wilderness of Mount Sinai, an angel of the Lord, in a flame of fire in a bush."

Acts vii. 35, "The same did God send to be a ruler and deliverer by the hand of the angel which appeared to him in the bush."

Rev. xi. 19, "And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament." This is, of course, an intellectual vision. So also that which follows.

Rev. xii. 1, "And there appeared a great wonder in heaven; a woman clothed with the sun," etc. It is clear, therefore, that this is the proper term to express that kind of sight which was accorded to the prophets in their ecstasies."—pp. 22, 23.

We have quoted these passages to give the Professor the full advantage of his philological argument. But we cannot yet see that the use of the term denotes that it has a more legitimate reference to a mental, than it has to an ocular perception. Having established what he conceives to be the usage of the word, he gives the following instances of its use, when applied to Christ after his resurrection:

Acts xiii. 30, 31, "But God raised him from the dead: and he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people."

Acts ix. 17, "And putting his hands on him said, Brother Saul, the Lord (even Jesus that appeared unto thee in the way as thou camest) hath sent me that thou mightest receive thy sight."

Luke xxiv. 34, "Saying, The Lord is risen indeed, and hath appeared unto Simon."

1 Cor. xv. 3–8, "For I delivered unto you first of all, that which I also received, how that Christ died for our sins, according to the Scriptures, and that he was buried, and that he rose again the third day, according to the Scriptures: and that he was seen of Cephas, then of the twelve: after that he was seen of above five hundred at once, of whom the greater part remain at this present, but some are fallen asleep. After that he was seen of James; then of all the apostles. And last of all he was seen of me also, as of one born out of due time."

Acts xxvi. 16, "Rise, and stand upon thy feet; for I have appeared unto thee for this purpose, to make thee a minister and a witness both of those things which thou hast seen, and of those things in the which I will appear unto thee."

1 Tim. iii. 16, "Great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory."

Matt. xxviii. 10, "Then said Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there they shall see me."

Matt. xxviii. 7, "Go quickly and tell his disciples that he is risen from the dead, and behold he goeth before you into Galilee: there shall ye see him."

Mark xvi. 7, "But go your way, tell his disciples and Peter, that he goeth before you into Galilee: there shall ye see him, as he said unto you."

Acts i. 3, "To whom also he showed himself alive after his passion, by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God."

Rev. xxii. 4, "And they shall see his face; and his name shall be in their foreheads."—pp. 60, 61, 62, 63.

Having thus settled the use of the term in reference to Christ's first advent, the Professor proceeds to the consideration of the same term when applied to his second coming. And as he thinks the pre-

vailing use of the term has respect only to a mental conception, therefore he argues that when applied to his second appearing, it cannot denote a *personal and visible* appearing. He quotes the following:—

Matt. xxiv. 30, "Then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory."

Matt. xxvi. 64, "Nevertheless, I say unto you, Hereafter ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven."

Mark xiii. 26, "And then shall they see the Son of man coming in the clouds with great power and glory."

Mark xiv. 62, "Ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven."

Luke xxi. 27, "Then shall they see the Son of man coming in a cloud, with power and great glory."

Heb. ix. 28, "Unto them that look for him shall he appear the second time without sin unto salvation."

1 John iii. 2, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that when he shall appear we shall be like him, for we shall see him as he is."

Rev. i. 7, "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him."—p. 65.

As it has been shown that this term may denote ocular vision; and as the Professor admits that it frequently does, it follows that the cases above quoted may have respect only to ocular vision. And if so, his coming must be personal and visible.

He next debates the question whether Christ's coming was to be real or providential; and argues that it was fulfilled at the destruction of Jerusalem. As we have remarked so fully on this part of the argument in No. 3 of the "Shield," we will simply here ask the Professor, How the second coming of Christ could have been in the "visitation of Judea," when the very signs which were to denote that coming, were not to be seen until after the tribulation of those days?

He contends that Christ's coming must then have taken place, because it was to be fulfilled to the men of that generation. But in his larger work on the resurrection, he quotes from Cunningham a criticism on the word *fulfilled*, who shows that the original does not denote "complete fulfillment," but rather signifies "commencement running into subsequent continuance of action." And even Professor Bush there says, "We are satisfied, indeed, that that event did not exhaust the import of this pregnant prophecy. We doubt not that it embraces a grand series of events—a dispensation, in fine—extending through the lapse of hundreds of years, down to the period when the kingdoms of this world shall become the kingdoms of our Lord and of his Christ. But the commencement of this train of occurrences is to be dated from the destruction of Jerusalem."—p. 286.

All this we admit. That prophecy began to be fulfilled during the existence of that generation when they saw "Jerusalem compassed with armies." But if it may thus extend till the sounding of the seventh angel, why may not the coming of Christ, one of the closing events in that prophecy be at the end of that period, instead of at the beginning? TO BE CONTINUED.

The Tabernacle of God with Men.

God promised the Jews, Levit. xxvi. 11, 12, that if they would keep his sabbaths, reverence his sanctuary, walk in his statutes, and keep his commandments, and do them,—saying, "And I will set my tabernacle among you, and my soul shall not abhor you; and I will walk among you, and will be your God, and ye shall be my people."

This promise, that the tabernacle of God should be with men, is presented as the final blessing which should be bestowed upon that nation, when they should have been sufficiently tried in their obedience to all the requirements of the law; and it was evidently to be their reward at the close of their probationary state.

In Ezek. xxxvii. 27, we find the same promise renewed. After bringing to view the restoration of the house of Israel in the opening of their graves, and the bringing them up out of their graves, as symbolized by the vision of the valley of dry bones, when David is to be raised up to be their king, and God is to make an everlasting covenant with them; he proceeds to say, "My tabernacle also shall be with them; yea, I will be their God, and they shall be my people."

What is this tabernacle? and

When will it be with men?

are questions of interest respecting these promises.

1. What is this tabernacle?

A tabernacle is literally a house, or dwelling.—"Let not wickedness dwell in thy tabernacle," Job. xi. 14. From this the human body is called a tabernacle, because it is that in which the soul, the sentient principle within us, the man proper, resides. Says the apostle, 2 Cor. v. 1, 4, "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." "For we that are in this tabernacle do groan, being burdened; not for that we would be unclothed, but clothed upon, that mortality might be swallowed up in life." And says another apostle, 2 Pet. i. 13, 14, "I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance; knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath showed me." We thus find that the dwelling place of the soul, our natural body, is the tabernacle of man.

What then is the tabernacle of God? It must be that in which God dwells. God gave the children of Israel the tabernacle of testimony in the wilderness: but that could not be the tabernacle promised; for after that tabernacle was given them, He still promised to set his tabernacle in the midst of them. Neither could the Temple be that tabernacle; for the promise was repeated after the building of the temple. God honored both the Temple and the Tabernacle of testimony with his presence: He dwelt there: "And the Lord appeared in the Tabernacle in a pillar of cloud," Deut. xxxi. 15, and therefore it was called a tabernacle; and the Holiest of all in the temple, where God's immediate presence, the holy Shekinah, was called the tabernacle, Heb. ix. 3.

These however were only typical of a greater and more perfect tabernacle. They were only "a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience; which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the times of reformation. But Christ being come an High Priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building," Heb. ix. 9—11. He is "a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man," vii. 2.

God has testified by Isaiah, that "in mercy shall the throne be established: and He shall sit upon it in truth in the tabernacle of David, judging and seeking judgment, and hastening righteousness." The One that was to dwell in the Tabernacle of David is evidently Christ; but the Tabernacle of David is fallen down. God has however said, "I will raise up the tabernacle of

David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old," Amos ix. 11. The tabernacle of David could only be set up in Christ, who shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David; and he shall reign over the House of Jacob forever; and of his kingdom there shall be no end." Luke i. 32, 33. Thus Christ was to sit in the tabernacle of David, by being born after the flesh of the house of David. And thus James applies the prophecy of Amos, Acts xv. 16. This tabernacle was raised up from the tomb of Joseph. The tabernacle of David must therefore be set up in the person of Jesus Christ: his body was of the house and lineage of David. And thus Christ refers to his body as a temple, or tabernacle: "Destroy this temple, and in three days I will raise it up," John ii. 19.

From the above Scriptures, we are inclined to the opinion that the Tabernacle of God, which was to be set up, is the human nature of the Lord Jesus Christ, in whom he testifies the father dwelt, John xiv. 10. The wise man asked, "Will God indeed dwell on the earth?" 1 K. viii. 27; or, as it is recorded in another place, "Will God in very deed dwell with men on the earth?" 2 Chro. vi. 18. God had promised to dwell with his Israel forever, if they would no more defile his holy name; but it was an enigma, how he could, when the heaven, and the heaven of heavens could not contain him: how much less, thought Solomon, could the house which he had built. But that mystery is now all solved: Christ has tabernacled in the flesh; he has taken upon himself our nature; "The Word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth," John i. 14. "In Him dwelleth all the fulness of the Godhead bodily," Col. ii. 9; Christ was "Emanuel," "God with us," Matt. i. 23. Of the house of Israel, "as concerning the flesh, Christ came, who is over all, God blessed forever," Rom. ix. 5. In him "God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory," 1 Tim. iii. 16. As therefore God dwelt in Christ, the human nature of Christ must be the TABERNACLE OF GOD.

2. In the second place, the Tabernacle of God will be set up in the New Earth. Says John, "And I heard a great voice out of heaven, saying, Behold, the Tabernacle of God is with men, and He will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain; for the former things are passed away," Rev. xxi. 3, 4. Christ will then be the King of all the earth: His kingdom will extend under the whole heaven. And it must be to the Regeneration that the prophet looked when the Tabernacle of God was promised to man; and that must be the time when the Tabernacle is promised to be set up in the restoration of all Israel.

OBITUARY. Died at Sugar Hill, N. H. June 23d, sister PHEBE ALDRICH, wife of Jonathan Aldrich.—Her life as a Christian has been almost unexampled. Her home the home of the pilgrim. She had been a believer in the speedy coming of the Lord for three years, and showed to all, while on the sick and dying bed, that the blessed hope that had sustained her in health, could carry her calmly through the valley of death. Her companion is calm, and his peace like a tranquil river, and he requests an interest in the prayers of his brethren that he may be sustained in his affliction.

THE SABBATH MANUAL. We have received a copy of the above from the American Tract Society. It is from the pen of Dr. Edwards, and presents much valuable information on the object of the Sabbath, and the duties, &c. connected with it.

SECOND ANNUAL REPORT of the American and Foreign Sabbath Union, and No. 2 of Permanent Sabbath Documents. This we have received from the same source as the above, and is also full of important valuable information.

LETTER FROM BROTHER CLAPP.

DEAR BROTHER BLISS:—I am yet looking for the blessed hope and the glorious appearing of the Great God and our Savior Jesus Christ. Although the time has past, when we expected to realize our glorious hope, I have not been thrown off the track and taken up with a phantom, as some have, that he has come spiritually, and that the Lord Jesus Christ is now sitting upon the throne of our hearts, &c. I do not yet see him; if it is a spiritual coming I should weep like those good sisters that came to the Sepulchre, and say, they have taken away my Lord and I know not where they have laid him. Neither do I believe he has come in the guest chamber, or any other secret place, for he tells us that his coming is as the lightning which cometh out of the east and shineth even unto the west. I have not seen it so yet. And when they say he has come in a secret place, he tells us to believe them not, if it is possible, they will deceive the very elect; nor do I believe the door of mercy is closed against sinners. I believe it is wide open, and Jesus is yet on the mercy seat interceding and inviting them with arms outstretched wide to come unto him that they may have eternal life. The fruits, the spirit, of those that say they are in the guest chamber, give evidence it is not so, for they have trials and disputing among themselves; it would not be so among the wise virgins if they were shut up in the guest chamber. I pray that they who are under this delusion, forever to banish it from their minds, and break away from the charms of the old deceiver that has formed this lie; and is cheating souls and shutting up the kingdom and sending them to hell. If all the advent believers would arise up as the heart of one man, unitedly, and go to work for God and the salvation of souls, and rely on the Omnipotent arm for strength, we should see such a move and power go through the land as has never been witnessed before. But now there are so many different views and feelings, our influence is paralyzed, our power is almost gone. Oh that all our brethren and sisters might let go some of their little things that are not of so much consequence as the salvation of souls, and all rally as one great army, and come to the help of the Lord against the mighty. According to our faith, so shall it be. We see some that are laboring for the conversion of sinners, and they are converted and made happy in the love of God, while others who do not labor thus and believe the door of mercy is closed. Of course there is no conversion under their labors. I feel little as brother Pratt does, in view of the situation of things. I am glad he has spoke out, and I hope the brethren will take heed to his exhortations and appeals, and again go to work and pray for the Holy Ghost to drive away all this unbelief. Let us call forth our sympathy for sinners, let us remember the tears of the Holy prophets and the Apostles of Jesus, when they were persecuted, and tormented, they ceased not their labors, but continued to warn sinners, and entreat them night and day with tears and groans, and anguish of soul, that they might be reconciled to God, and saved from his coming wrath, by so doing we shall be blessed in our own souls,

and we shall see the grace of God moving. Why, one soul is worth more than worlds of worldly treasure. Oh, how precious the soul, it has cost the groans of Jesus and his own life—blood on Calvary to purchase the soul; and angels look down from heaven with the greatest solicitude, and rejoice over every repenting sinner, and shall we not feel, and weep and groan, and sigh, and labor, and toil, and strive to win souls to Christ? Oh may the value of the soul wake up God's children, and the glories of heaven inspire our hearts to labor with double zeal, and the horrors of hell to throw of all our apathy, and again go forward in the strength of Israel's God. We have got to do it if sinners are saved, the world will not do it, the Catholic church nor the nominal church will not do it; they are proud and worldly, and lukewarm, and go on with the world, joined hand in hand with them, and putting far off the evil day, and throwing the weapons of God's unvarnished truth out of their hands. We have got them and we ought to use them in the name of Jesus. Brother S. Chapman, who has been the instrument of planting between 30 and 40 churches in this state, and of the conversion of many souls, and some since the 10th of the 7th month, is now laboring in the state of New York. With his usual success, as we learn from a letter just received from him in this place, an evidence that God continues to bless his faithful servants.

I rejoice to see that some of the children of God are following the example of the prophets, and are inquiring and searching diligently what manner of time the Spirit testified of the sufferings of Christ and the glory that should follow. It appears to me by reading the word of the Lord that he intended that his own children, the wise, should understand and know very near when this world would end; if not the day and the hour, it is evident we never shall know if we do not watch and search for it. God means something by giving us prophetic periods for events that were to take place. I believe at the end of the 2300 days the vision will speak and not lie. Habbakkuk looked forward, down at this very time, and saw that the vision would speak and not lie, and in view of the awful destruction that would come upon the wicked of this world, cries in the bitterness of his soul, Oh Lord revive thy work! in the midst of the years make known, and in wrath remember mercy. So we ought to cry day and night. And Jude says, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life, and of some have compassion, making a difference; and others save with fear, pulling them out of the fire. The commission is, "go ye into all the world and preach the gospel to every creature, baptizing them in the name of the Father and the Son and the Holy Ghost; lo I am with you always, even unto the end of the world. Amen."

To close, I would say, I am glad brethren Hale, Bywater, and others are giving us definite time. I hope he shall have given us all the light from God's word, and the history of certain events to bear on this great and all important subject, namely the end of the world, the glory that is to come, and the destruction of all the wicked. Yours in hope of the gospel.

AARON CLAPP.

Hartford, July 16th, 1845.

LETTER FROM BROTHER TURNER.

BROTHER HIMES.—After an absence of two years, I am again at home. That length of time I have spent among strangers, using my best efforts to win souls to Christ. And with what success the Judgment will determine. During that time I have often been reminded of the language of my Master, when he says,

"the Son of Man hath not where to lay his head,"—when "at night he went out and abode in the mount," and with longing anxiety have looked for the time when "they shall dwell safely in the wilderness, and sleep in the woods." Until I embraced the Savior, I had, perhaps, not received a frown from man, and scarcely then, until I embraced the principles of the Advent faith. Since that time the case is changed. Especially during my last campaign have I been called to meet all the enemy's artillery. I have faced fire and flood, yet the Almighty's arm has been my support. I have never shunned to declare what I believed "the whole council of God;" even though (as has been several times the case) an armed mob set before me ready to take my life. I know not how often "certain lewd fellows of the baser sort," have honored me with their presence, their threats, and presentation of their weapons. Yet, remembering the old adage that "a barking dog never bites," I have never had the least fear of harm from those who had the caution to arm themselves by scores against an individual, unequipped and single handed. Yet justice to the unconverted requires me to say that the thought of violence has seldom, if ever originated with them.

Notwithstanding all the opposition with which I have had to contend, yet there are many that have done what they could to aid in the advancement of the cause of Christ. I have formed many happy acquaintances, but my next meeting with most of those friends will doubtless be in the future world. As I have in the last few days passed through the north part of New York and Vt. I have found many humble, devoted souls yet looking for the coming Savior. As far as my observation extends, whenever the advent doctrine has been opposed, a general declension has followed. I am led to believe that most of the coldness complained of in the church, is because "light is come into the world, and men love darkness rather than light." They reject "the faith once delivered to the saints." "He that loveth father or mother more than me, is not worthy of me," says Christ: and who is there so void of natural affection, that they would not rejoice to see a parent? and yet the church has no desire to see the Savior! Are they worthy of him? How can they expect to enjoy his presence.

If faithful, we shall soon see him. His kingdom will not be always trodden down by the enemy, he will come to the deliverance of his suffering followers. The tombs must give way; the dead in Christ come forth; the saints triumphant rise to meet their coming King. Yours in patient waiting for Christ.

C. B. TURNER.

East Randolph, Vt. July 9th, 1845.

LETTER FROM BROTHER ALLEN.

BROTHER HIMES:—I have no acquaintance with you, but I have seen the Advent papers, and am much pleased with them. I am now an old man, and was ordained a Christian preacher in the state of New York, 1809, the first I believe in the state. I well know what persecution is. I have believed in the near coming of Christ for at least 35 years, but I have not set any particular year, still, I think this great change will come before 1850. I have a son-in-law, who claims to be your cousin, by the name of William Nason; his parents live near us. We should be happy to have you, or other advent ministers who may chance to be travelling this way, to call on us; we live in the state of Pennsylvania, county of Erie, and town of Fairview, 100 miles west of Buffalo. Any person wishing to find us, can enquire at Fairview village. Yours in hope of eternal life.

SAMUEL P. ALLEN.

LETTER FROM BRO. FANCHER.

DEAR BRO. HIMES:—Whilst we are waiting for the Son of God from heaven, I would say to the brethren abroad, that there is a small band in this place, that are still firm, and I trust will remain so till the Master comes. We have a convenient place for holding our meetings, in the centre of the village, on Lord's day; and two evenings in the week, we hold meetings in our dwelling houses. If some ministering brother could call on us once in four weeks it would be agreeable. The high priests and elders seem to hate the second Advent, at this time, as badly as they did his first Advent, and are crying "My Lord delays his coming." One of them stated to his congregation, not long since, that the Lord would not come in less than one million of years, another told me he could not come till we had 1000 years millennium first. If such language is not saying "My Lord delays his coming," it would be difficult to find words to that effect. I wish to say a word or two on Matt. xxiv. 3. If martyrs and angels have cried, "how long?" And his personal disciples had the confidence to say, "Tell us how long?" or in other words "when shall these things be?" may not we in much confidence search the scripture and see how long before the King will come in his beauty? Rev. vi. 9, 10, also Dan. xii. 5, 6. Then if we can have the privilege of martyrs and angels and disciples of old, to ask "how long?" we ask in the language of Matt. xxiv. 3. "Tell us," thou lovely Jesus; and if after coming to the point, verse 4. Jesus answered the disciples, I have some courage to expect an answer. For (verse 7) nation shall rise against nation, which did not take place short of 300 years, till Rome Pagan became divided, (verse 15.) In consequence of the end of Rome Pagan having come, the Abomination of Desolation, or Rome Papal, stands up, and makes those "days of tribulation" spoken of in verse 21. Never was there such tribulation on God's elect, and thank the Lord, never can there be again. Those days reached, at farthest, only to 1801, for the papacy was taken away by Napoleon's Concordat as much as it was given to the Pope 1260 years before by Justinian. Mark xiii. 24. "In those days. How literally was this fulfilled while the days lasted, till 1801 at farthest. The sun was darkened in 1780.

But we will return, "Tell us." After going, as above, through Rome Pagan and Papal, He answers the first question, as it is termed by many, that is, "When shall these things be?" but I consider all three to be one question. The prophet Ezekiel, xxxviii. 19, 20, tells us when "every wall" falls to the ground, then those walls of Jerusalem will fall, which won't be fulfilled till then. The second question is, and what shall be the sign of thy coming? Luke xxi. 25—32. 1st. Sign. *Sign in the sun.* May 19 1780, sun supernaturally darkened. No eclipse whatever. 2d. Sign. The moon on the night after refused to give her light. No object could be seen at the distance of one foot. 3d. Sign. "And in the stars." literally fulfilled. Nov. 13th 1833. 4th. Sign. "And upon the earth distress of nations, with perplexity, the sea and waves roaring. Literally fulfilled since 1833. Troubles in the national departments, and on the sea more wrecks than usual in consequence of the waves roaring, with high winds. 5th. Sign. Men's hearts failing them for fear. Literally fulfilled under the preaching of the Adventists, as I can testify by experience, and thousands of others probably can do the same. For fear and for looking after those things which are coming on the earth. And blessed be God the fear of the Lord was truly the beginning of wisdom, for I believe we could say with

the prophet, (Isa. xxv. 9.) "Lo this is our God, we have waited for him and he will save us in that day." 6th. Sign. "For the powers of heaven shall be shaken;" which fills up all the signs which were to take place before he comes. This last sign I am daily looking for, and with brother Hale firmly believe, it will take place in 1846, or sooner. No more signs. "And then shall they see the Son of Man coming in a cloud, with power and great glory. Blessed day for all that love his appearing."

Well, has the Blessed Lord answered the question proposed by the disciples? I believe he has. They said, "tell us" &c. Well, now, he has told, step by step, till he came down to the last one, and how thankful ought we to be for the same. So likewise ye when ye see these things come to pass, know ye that the Kingdom of God is nigh at hand, verse 31. Verily I say unto you this generation shall not pass away, verse 32, the generation undoubtedly that should see the signs. And as the Lord of glory and truth says it shall not pass away, and 65 years have passed out of the 70, may we not, "lift up our heads and rejoice, knowing our redemption draweth nigh?" But it is made more sure still. Verse 33. "*My words shall not pass away.*" Now comparing the prophetic period with those signs, how can any one still say, "my Lord delays his coming?" But so it will be, says the Savior, "as it was in the days of Noah and Lot, so shall it be in the coming of the Son of Man." But dear brethren and sisters, let us watch and wait and pray, for brother Paul says, "the Lord himself shall descend from heaven; the angels told the gazing disciples that the same Jesus should come in like manner as he went up; and Jesus testifies he is not a spirit, for a spirit hath not flesh and bones as ye see me have; and the prophet John says, every eye shall see him. Now all agree in one that he will come personally, and so I believe. And bless God we shall, if we are his, be made like him. Joint heirs with him to the Kingdom and dominion and the greatness of the Kingdom under the whole heaven; not as the peace and safety preaching of the present day states—die and go to heaven. The prophet says "under the whole heaven," the very place where Noah said the flood was. And may God grant that we may be found among those spoken of Rev. xxi. 7. Now my dear brethren, hold fast your confidence, for yet a little while and he that shall come will come and will not tarry. Time, as a means, has separated us from the church and world.—Time has purified our hearts and brought us low in the dust before God, and a little more time will bring Jesus, and he will place all that love him in the new earth. Yours waiting in glorious hope.

IRA FANCHER.
Sandy Hill, July 9th, 1845.

LETTER FROM SISTER DECKER.

DEAR BRO. HIMES:—Permit me through the medium of the "Herald," to say to the friends scattered abroad, that my faith in the speedy coming of the Bridegroom wavers not; neither am I discouraged because the vision tarries longer than I expected. I am resolved to wait for it, "Because it will surely come; and at the end of the days it shall speak, and not lie." I am still looking for that blessed hope, the glorious appearing of the great God, and our Savior Jesus Christ; confidently believing that the time is at hand, when that very same Jesus who ascended, "will come again in like manner, establish his everlasting kingdom and reign on the throne of David, over the house of Jacob forever." Luke i. 32. That day to which the earlier Christians looked with such intense interest, in such joyful anticipations, is about to dawn upon us. Those

who "died in faith, not having received the promises, but who, seeing them afar off, were persuaded of, and embraced them;" are soon to receive the reward of that "Inheritance which is incorruptable, undefiled, and that fadeth not away." Soon Abraham, with the true seed; will inherit the land promised to him, for an everlasting possession. The glorious morn of the resurrection, around which the minds of the early Christians loved to linger, and where they looked for the consummation of their hopes will, I verily believe, ere long be ushered in. Soon will be heard echoing through the wide extended universe, the last loud trump, and that voice, which will awake the slumbering saints of God, some of whom have been sleeping in Jesus, near 6000 years. Hasten happy day! Time! Onward speed in thy rapid flight, and bring the long looked for, and anxiously expected morn; the morning of the resurrection, for then will come to pass the saying that is written, Death is swallowed up in victory. Then will be heard the song triumphant, "O death where is thy sting? O grave where is thy victory? Thanks be unto God, which giveth us the victory, through our Lord Jesus Christ!"

I did expect to have seen my "Beloved Savior before now, ere this I did expect to be ranging the fair fields of Paradise, plucking fruit from the "Tree of life," and drinking from those "streams which make glad the city of our God." But it is the will of our Heavenly Father, "who is too wise to err, and to good to be unkind," that his children should a little longer "fight the good fight of faith," a little longer remain away from home, strangers and pilgrims here on earth. Well it is just right, and my heart responds Amen, and amen, to the will of God. His will, not mine be done. But while I sojourn here, I would have my eye upon that "city which hath foundation, whose maker and builder is God." That city which is coming down from God out of heaven prepared as a bride adorned for her husband." Glory to God, our longing eyes will soon behold it, in all its resplendent beauty, and gaze upon its "jasper walls," and "pearly gates." Ere long shall we, with the "nations of them which are saved," walk its golden streets, and enjoy the presence of Him who is the light thereof. "And the kings of the (new) earth, will bring their glory and honor into it." In the glorious everlasting kingdom of Christ the subjects themselves, will be all kings. For them there is a "crown laid up," a kingdom prepared. Christ will be the "King of kings!" Who ever heard of such a kingdom as this before? "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive, the things which God hath prepared for them who love him." Our feeble minds cannot comprehend the "far more exceeding, and eternal weight of glory," which is to be made manifest at the "revelation of Jesus Christ." O, the incomprehensible love of God! Truly it "passeth all understanding!" Poor, degraded, fallen man, raised by the unmerited mercy of God, from the degradation of sin, to be an "heir of God, even a joint heir with Jesus Christ."

The subject of the future, glorious, and everlasting kingdom of Christ is to me one of sweet contemplation. How much light has beamed upon my mind during the few months I have believed in the speedy coming of the Savior. I do praise the Lord, that I ever heard, and embraced this doctrine—I love the "gospel of the kingdom." I feel willing to be one of the "sect every where spoken against." Those who are looking for, and loving the appearing of Christ, are my people, with them I want to live here, and with them I do expect to live forever in the glorious "life

Eternal." With them I have to suffer reproach, but I thank the Lord that I am counted worthy to suffer reproach for his sake. When thus reviled the Savior saith, "*Rejoice and be exceeding glad, for great is your reward in heaven.*" The sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." Let us then cheerfully submit our will in all things to the will of God; and patiently endure the reproach, and persecution of those who are strangers to our blessed hope, and in the exercise of faith, look beyond the frowns and malice of men, to Him who permits us thus to suffer for our good. When censured, and reproached unjustly, may we follow the example of our Savior who "answered never a word." He for whose sake we suffer, has promised greatly to reward in heaven. And O let us see to it, that we are entirely consecrated to God, that our all is upon the altar which sanctifieth the gift. Nothing should satisfy us, but a present salvation; being the Lord's now. May our whole deportment before the world be a *pure reflection of the spirit and mind of Christ.* And as time is short, and what is to be done, must be done quickly, let us be active in the work of the Lord, and then, when he comes, he will say unto us "well done, good and faithful servant, enter thou into the joy of thy Lord." Yours waiting for Jesus M. D. Gardiner, July 2d, 1845.

THE ADVENT HERALD.

BOSTON, JULY 30, 1845.

Union of the Advent Herald and Morning Watch.

It will be seen by the present No., that the two papers have been united. We send this number to the subscribers of both papers. The course of Providence indicates the propriety of this union; and if Providence shall indicate the discontinuance of this paper, we shall be as ready to respond to its direction.

The following article is from the last number of the "Watch."

"THE MORNING WATCH."

This paper was not originally established as a permanent publication; but for the purpose of a more extensive diffusion of truth on the nearness of Christ's coming. Owing, however, to the deep interest which has been manifested in its continuance, it has been published, volume after volume, until the present time. During a part of the time, it has sustained itself; but for the remainder, it has been continued at a pecuniary sacrifice, and by drawing upon the office at Boston. It has, however, accomplished the object for which it was originated. During the two and a half years of its continuance, upwards of 1,000,000 copies of its different Nos. have been issued; the greater proportion of which have been circulated gratuitously, in all parts of the United States, in Canada, Texas, Europe, the islands of the sea, on board of outward-bound vessels, and various foreign ports. In addition to these, more than 1,000,000 of tracts, containing from two to seventy-two pages each, have been issued from this office, the greater part gratuitously. We have, however, been greatly assisted by the munificence of many noble-hearted friends, without whose aid the paper could not have been so long sustained. The office, from its commencement, has been under the management of Bro. T. L. TULLOCK, of whose faithfulness and unremitting devotion to the cause, we cannot speak too highly. We have now exhausted all the available means of the office; and Providence appears to indicate, that it is our duty to unite the paper with the "Advent Herald."

We are grateful for the generous assistance we have received, and that we have been enabled to continue its publication so long.

We cannot close this notice, without bearing testimony to the faithfulness and devotion of Bro. N. SOUTHWAY, while the paper was under his editorial

care; nor to that of Bro. N. N. WHITING, his successor, who has devoted his energies to the interests and advancement of the cause, and who will act as a correspondent for the future.

We tender our sincere thanks to our agents and patrons, for their faithfulness and liberality. They will be rewarded for all their labors of love, when we shall stand before our Judge, to render up an account of our stewardship.

Our two publications will henceforth be united, and published simultaneously at Boston and New York, under the name of the "*Advent Herald and Morning Watch.*" All communications and remittances, should hereafter be directed (*post paid*) to J. V. HIMES, Boston, Mass.

BRO. STORRS wishes us to say, that his discourse on the return of the Jews was not so fully or correctly reported as he could have wished; and besides, some severe remarks contained in it, he now regrets.

We have had the manuscript on file several months, and the idea of its publication was not a recent one. The character and arguments of the discourse speak for themselves. We think none agreeing with the sentiment of the lecture will complain. The case is a very clear one.

NEW YORK CITY.—Our friends in that city will receive the "*Herald and Watch,*" from our Agent, Bro. J. E. Sebring, No. 9 Spruce St., on Tuesday of each week. Those who wish to have the paper left at their houses, will please apply to the agent. Our friends in Newark, Brooklyn, and Williamsburgh, can also be supplied from the New York office. The agent will visit them soon.

Bro. Himes will preach in Providence, R. I., on Saturday and Sunday next.

THE NEXT VOLUME will commence after our next number. It will then assume the title of *Advent Herald and Morning Watch.*

CLOSING UP.—We intend to close up our old outstanding accounts without delay. We have a large amount out in the hands of Agents. The office is in great need of the money which they have on hand. It should be sent in now.—Also, an account of what books they have on hand.—We wish to close up all our old accounts, and open new books. Our prompt and faithful Agents are requested to continue their services, both for books and papers.

City Subscribers who wish to have the "Herald" left at their houses as formerly, can have it by applying to the present carrier, Mr. S. Russell. They will hereafter subscribe and pay to him.

Subscribers in the city of New York and vicinity, will be supplied with the "Herald and Watch," by Bro. JAS. E. SEBRING, at the office No. 9 Spruce-street, which will be kept open for the present. Advent books, &c. may be obtained there as usual.

The two congregations in the city of New York, under the care of Bro. I. E. JONES, are in a prosperous state. Bro. HIMES preached to both bodies last Lord's day, to full houses. The severity of the trial is past; and by firmness and perseverance, the good cause will be saved. Bro. A. HALE preached in Brooklyn last Lord's day.

CAUTION.—We learn from Troy, that MATTHEW WILLIAMSON, who has been figuring there of late, is not worthy the confidence of the brethren. We may publish him more definitely. Look out for such.

All persons indebted to the office of the *Morning Watch* for books, papers, &c., will remit to "J. V. Himes, 14 Devonshire Street, Boston, Mass.," as all the accounts have been transferred to the *Herald* office. Those who have paid in advance for the *Watch*, will be credited on the *Herald*.

NEW AGENT, Bangor, Me.—Bro. Edward McGinley has the *Harp, Shield*, and our publications generally. Brethren in that quarter can be supplied by him.

PERSONAL PIETY.—Let not my sermons be the children of my brain, but the travail of my soul, that I may serve my God with my spirit in the gospel of his Son; and as a true vessel of the sanctuary, have within me a savour of that water of life which I pour out to others. It is a doleful thing to fall into hell from under the pulpit.—But ho! how dreadful is it to drop thither out of it! Doth not my heart tremble to think, that it is possible for me, like the unbelieving spies, to coast the heavenly Canaan, to commend it to others, and yet never to possess it myself! that whilst I preach to others, I myself be a cast-away! Lord, let me exalt thee in my heart, as my chiefest good, and preach so effectually to my soul, and to others, that I may both save myself, and them that hear me.—*Swinnock.*

Valuable Works for sale.

The Shield, Vol. 1, bound, 440 pps.	\$1.50
No. 3 of the Shield,—Review of Bush,	37
No. 1 and 2 also on hand,	37
The Millennial Harp,	50
Cruden's Condensed Concordance, in boards	1.25
in sheep,	1.50
in cloth,	2.00
sheep extra,	2.25
Whitehead's Life of Wesley, two vols. in one of nearly 600 large pages, with correct portraits of Rev. John and Charles Wesley,	1.00
Campbell's translation of the Gospels,	.50
Questions on the Book of Daniel,	12
Pocket edition of the Hymns of the Harp, without the music,	33
Bibles, etc., etc.	

Conference in Providence, R. I., 2d and 3d of August.

Conference at Portland, Me., 9th and 10th of August.

Letters and Receipts to July 23.

A B Hamlin \$1 pd to end v 8; Seth Munn \$3 pd to end v 10; Col Johnson \$3.50c pd to end v 9; B Trefrethren \$1 pd to end v 9; Jane Ripley \$1 pd to end v 9; C P Collins \$1 pd to end v 10; J K Marshall \$1 pd to end v 9; M M Maxwell \$2 pd to 229 in v 10; Asa Avery \$1 pd to 220 in v 9; C Gould \$1 pd to 232 in v 10; J H Sutcliffe \$1 pd to end v 9; M Leonard 2d \$1 pd end v 9; J Reynolds \$1 pd to middle v 11, two copies; O Nichols \$2 pd to end v 9; J & W Ordway \$1 pd to end v 9; Mrs A Bliss \$1 pd to end v 9; B J Bishop \$1 pd to 211 in v 9; Wm Jackson \$1 pd to 243 in v 10; L Bolles \$1 pd to 246 in v 10; Joseph Clifford \$1 pd to 246 in v 10; E Noyes \$2 pd to 274 in v 11; Thos Newton \$1 pd to 242 in v 10, paper will be regularly mailed; W Leaman \$1 50c pd to end v 9; Miss F Chapman 50c pd to 233 in v 10; R Everson \$1 pd to middle v 10; E J Austin 75c pd to 215 in v 9; J H Jones \$1 pd to end v 8; G D Strout \$1 pd to 257 in v 11; E L H Chamberlain \$1 pd to end v 9.

A M Billings; Dolly Richards; pm Beverly, Ms; John Reynolds; Aaron Clapp; E A Dickinson \$2 received, all right; F G Brown; J L Towner; O R Fassett; A Penfield; Geo Storrs; J Q Adams, no letter from him yet!; J E Sebring; pm Montpelier, Vt; J Pomroy, Watch account balanced; S C Chandler \$2; P Hawks \$2, book acct balanced; pm Saratoga Springs, N Y; pm Lansingburg NY; G S Miles \$5 on account; H B Bear, nothing due on Watch.

The following receipts have been received for the *Morning Watch* :—

J H Nash \$1 pd to end v 8; D F Witherbee \$1 pd to middle v 9; Charles Wood 50c pd to end v 8; J D Johnson \$1 pd to end v 9; Fredrick Johnson 50c pd to middle v 8; Alfred Johnson \$1 pd to end v 8; J H Sutcliffe \$1 50c pd end v 9; L L Lee \$1 pd to end v 9; Levi Bronson \$1 pd to middle v 9; H M Aston \$1 pd to end v 8; Miss M Porter \$1 pd to 192 in v 9; J Maxie Jr \$1 pd to 205 in v 10; P W Webber \$1 pd to 218 in v 9; T Ragsdale \$1 pd to end v 9; J Beckford \$1 pd to end v 8; J Heminway \$1 pd to end v 7; M Carpenter \$2 pd to end v 9; M Helm, M D, \$1 pd to end v 9; W Van Dressen \$2 pd to end v 8; L Bordon \$2 pd to 215 in v 10.

THE ADVENT HERALD,

AND SIGNS OF THE TIMES REPORTER.

BEHOLD! THE BRIDEGROOM COMETH!! GO YE OUT TO MEET HIM!!!

VOL. IX. NO. 26.

Boston, Wednesday, August 6, 1845.

WHOLE NO. 222.

THE ADVENT HERALD

IS PUBLISHED EVERY WEDNESDAY BY

J. V. HIMES,

AT NO. 14 DEVONSHIRE STREET, BOSTON.

J. V. Himes, S. Bliss, & A. Hale, Editors.

TERMS.—One Dollar per Volume, of 26 Numbers. Five Dollars for 5 Copies, Ten Dollars for 13 Copies.

All communications for the *Advent Herald*, or orders for Books or remittances, should be directed to "J. V. Himes, Boston, Mass.," post paid.

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PRESERVATION OF THE LORD'S PEOPLE.

And the Lord shut him in.—Gen. vii. 16.

Who was saved when heaven's last fountains
Did their flood of death begin,
And all flesh on plains and mountains,
Perished in its awful sin?—

Only Noah,
In the ark of God "shut in."

Who was saved from direst horror
At that unexpected hour,
When both Sodom and Gomorrah
Sunk o'erwhelmed, to rise no more?—
Lot, the faithful,
Was alone removed to Zoar.

Who was saved when desolation
Fell on Salem's guilty head;
When the accursed "abomination"
All "the holy place" o'erspread?—
Church of Jesus,
Ye alone to Pella fled!

Christians, fear not, then, nor tremble,
When the last dread trump shall sound—
Swift as lightning ye'll assemble,
Gathering your Redeemer round;
And in safety
Will at last, with Christ be found.

Religious Movement in Germany.

Whilst Puseyism and the debate on Maynooth agitate England, an analogous movement is manifested in all Germany. A priest discontented and uneasy, M. Ronge, is trying to walk in the footsteps of Luther and Calvin. Above all, he wages war with the Latin language, and, like Abbe Chatel, he wants mass to be said in the language of the country; but M. Ronge goes much further, and wants to extend his reform to other things besides Latin. First of all, he demands the complete abolition of confession; next, the marriage of priests, and the unopposed marriage of individuals of different religious views; and, finally, the complete independence, with respect to the Court of Rome, of the German clergy, or to speak more properly, of the German Catholics. M. Ronge has explained his principles, defended them, and showed what he hoped for, in vari-

discourses pronounced at Breslaw and other towns of Germany. A series of pamphlets have been published in support of these first declarations, and, at the present time, all the Confederation is engaged in the quarrel. Several celebrated professors have taken part with M. Ronge, who has proclaimed himself provisionally chief of the German Catholic Church. Professor Hinrich, of Halle, amongst others, has published a manifesto, which has produced the most lively sensation throughout Germany. At Friburg, in the Duchy of Baden, a distinguished professor M. Schrelber, has placed himself at the head of the movement. M. Ronge has suffragans everywhere, whom the Bishops of the different dioceses where they preach, hasten to excommunicate. As a matter of course that step has been had recourse to long since against M. Ronge himself, and that act has not a little contributed to give him a celebrity which he undoubtedly would not have acquired if left to his own resources. As in the time of Luther, the Sovereigns intervene in the quarrel, and more than one Prince is disposed to recognize the doctrine of M. Ronge, Primate of Germany. This reformer appeals at the same time to Catholics and Protestants.

To the former he offers a religion, in his opinion, more easy, freed from regular confession, augmented by the marriage of priests, and relieved of many other regulations. To the Protestants, M. Ronge presents a form of worship more apparent than their own, and appealing more to the senses; he offers them in addition, he says, a certain unity which would put an end to the differences now giving birth to the innumerable sects that at present split Protestantism into pieces. Thus recruits are found in both camps. Protestants and Catholics place themselves under the banner of Mr. Ronge; and his standard-bearer, M. Czersky, another fugitive from the Catholic Church, serves him with effect in his conquests. The inferior clergy are more particularly appealed to, and in various districts they seize on the opportunity of escaping from the yoke of authority and discipline. The movement is propagated throughout all Germany, and it is even penetrating into Austria, notwithstanding the precautions taken by the Government to arrest its progress. The Austrian journals are forbidden to mention the name of M. Ronge and of his adherents; the police and the censorship aid each other to crush the new doctrine in the bud. The King of Hanover prosecutes it as anti-monarchical, and the King of Bavaria as communist. The German Catholics of Saxony have addressed a protest to the Minister of Worship, and call on the Saxon Government to ask Bavaria for explanations on the measures which she proposes taking; and they defy the Bavaria Government to find a trace of communionism in their doctrines. In his last discourse, Czersky has given his partisans notice to prepare for persecution. It appears, in fact, that Austria intends proposing to the Diet severe measures. In other places, the temporal power has shown itself indulgent. In Prussia, Saxony, and other States of the Ger-

manic Confederation, the authorities, without precisely approving the reforms proposed by M. Ronge, throw no obstacle in the way of their discussion, and the Rongists or Separatists are making rapid progress in Breslaw, Leipsic, Berlin, Magdeburg, Hildesheim, Frankfort, Mentz, Offembach, &c. The German press, in seizing on the question, displays a prodigious activity; and special publications, destined to propagate the new doctrine, are distributed in every part of Germany.—*Paris Constitutional.*

Judaism.

No part of the Ancient Millenarian Doctrine.

By the following extract from the dialogue of Justin Martyr with Trypho the Jew, it will be seen that Justin Martyr had no faith that the Jews have any promises as Jews.

SECTION XI.—The Law is abrogated; and the New Covenant, which God had promised to our Fathers, is now fulfilled.

There never was (Trypho, said I) from all eternity, nor ever will be, any other God besides him who created the universe, and placed it in such a beautiful order. We do not believe either our or your God to be any other than the same that brought up your fathers out of the land of Egypt, with a mighty hand and stretched out arm. Nor do we trust in any other (for there is no other) than in him, to whom you also trust, viz. the God of Abraham, and of Isaac, and of Jacob. But we trust not through Moses, or the law; for then there would be no difference between us and you. But no, for I have read, Trypho, that there was to be a new law, and a covenant of greater and much more extensive power and authority than any other; which covenant now all that desire to obtain a blessed inheritance must observe. For that law which was published from Horeb is now waxen old, and was peculiar to you only; but this new covenant extends to the whole race of mankind.—And as a subsequent law repeals that which was made before it, in like manner does the new covenant disannul the old. But a new and everlasting law is given to us, viz., Christ, and a faithful covenant; after which no other law, precept, or command shall be given. Did you never read what Esaias saith, "Hearken unto me, my people, and give ear unto me, O ye kings: for a law shall proceed from me, and my judgment for a light of the Gentiles. My righteousness approaches speedily, and my salvation shall go forth, and on mine arm shall the Gentiles trust." (Is. li. 4, 5.) And concerning this new covenant, God thus speaks by the prophet Jeremias, "Behold the days come, saith the Lord, and I will make a new covenant with the house of Israel, and with the house of Judah: not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt." (Jer. xxxi. 31, 32.) Therefore, if God did foretel that he would made a

new covenant, and that it should be for a light of the Gentiles; and we plainly see, and are fully persuaded, that through the name of that Jesus Christ, who was crucified, men turn from idols and all iniquity to the living God, and continue even unto death in this profession, and in the practice of piety; both from the performance of such good works, and also from the mighty miracles that followed, it was easy for all men to perceive and know, that this is the new law, (that is, the Christ,) the new covenant, and the expectation of those who, out of all nations, expected to receive blessings from God. For we are the true and spiritual Israelites, the seed of Judah, Jacob, Isaac, and Abraham, who, while he was yet uncircumcised, received from God a good report through faith, the blessing and title of the father of many nations. We, I say, who are come to God through this Christ, who was crucified, are this seed, as shall be shown in the sequel of this discourse.

Swiss Politics.

The approaching extraordinary session of the Diet of Swiss Confederation is full of interest and importance. The principal subject for consideration is nominally one of education and toleration, but in reality it affects the political stability of a State inseparably connected with the balance of European power. When NAPOLEON, by his Act of Mediation, saved Switzerland from the fate of the old German empire, he did so by the assistance of the democrats. And when the Allied Powers formed, in 1815, the present Federal Compact, they, in their turn, relied on the aristocrats. Since its formation there has been one unceasing struggle on the part of the former to regain power by the reform of the Cantonal Governments; and in this struggle the latter have been greatly assisted by the Roman Catholic party. Aided, however, by the impulse given by the Revolution of July to liberal opinions, the democrats have succeeded in remodelling many of the Cantonal Governments, and this principally in the Protestant Cantons; and the opposition to reform of the Roman Catholic clergy has, of course, thrown the Radicals into bitter hostility to them. When, therefore, the Canton of Lucerne lately placed the Jesuits at the head of its educational system, the radical Canton of Berne armed to expel the order from that neighboring Canton. In the determination to prevent the supremacy of Jesuitism in Lucerne, Berne is supported by the powerful Protestant, and hitherto Conservative Canton of Zurich, as also by Vaud and Thurgovia. And an extraordinary session of the Diet has therefore been summoned to meet on the 24th instant at Lucerne to take the subject into consideration.

The questions arising out of this dilemma to be first decided by the Diet are constitutional ones; whether the admission of the Jesuits into a Canton is subject to Federal control, or whether it is a matter for Cantonal discretion only. By the confederation the constitution of each Canton is guaranteed to it; but hitherto the great misfortune of Switzerland has been the want of power in the Federal Government, and this has arisen principally from the great change that has taken place in the Swiss character. The glorious national spirit that once animated the Swiss is extinct; in them there is no feeling for a common country; they are all prepossessed by the interests of the Canton or district to which they belong. Hence, though at first sight the decision of the former question affirmatively might be regarded as an effort on the part of the Federal Government to gain greater power, there is little hope that in the present state of opinion such an effort would be successful; and the chances are that any such

a decision will rather weaken than strengthen the Federal compact; if it do not produce civil war.—*Lon. Atlas.*

LETTER FROM BRO. A. CLAPP.

DEAR BROTHER BLISS:—Brother Hastings preached to us yesterday, Lord's day. We had a very good time, excepting a little opposition from Mr. Starkweather. It was truly interesting to hear Bro. H. give a brief sketch of his labors in this vicinity, and learn how eager, and what longing desire the children of the kingdom have, to hear the servants of God preach about the coming of the Lord and our glorious hope. He has more calls than he can possibly supply. In some places where he preaches, his hearers come six, eight, ten, and even fifteen miles to hear about the coming One, and the end of this world. One week ago yesterday, he preached in the town of Kent, about twenty miles west of this place, and the good Lord was with them by his Spirit. One hardened sinner was hopefully converted, and a number of others followed Christ in baptism, and resolved to arise to newness of life. Among this number was an old man, between sixty and seventy years old. He remarked to the new convert that it was a heaven here below. Several individuals came to this meeting ten and fifteen miles; and one man walked seven miles, got a horse and wagon, and went home after his family.

When the harvest is so great and the laborers so few, how can those servants of God that have been pure of faith in the speedy coming of the Lord of glory, and have been so successful in winning souls to Christ, by preaching the everlasting gospel of the kingdom near at hand, just as we are about to enter the portals of immortal glory, leave the field, and retire and locate in some obscure place, where there is not an individual that loves the appearing of Jesus, or willing to hear any thing said about it; thus leaving the scattered flocks to starve. Such things ought not to be, yet some have done it. Those servants ought to blush and hide themselves in the dust, and repent before God. Let all such arise and go forward in the strength of Israel's God to his service, to the comforting of the saints and the salvation of sinners. Oh brethren cast not away your confidence in God, nor his precious word; let us hold on to the profession of our faith unto the end without wavering; for he that is to come, will come, and will not tarry; the vision at the end will speak and not lie.

Oh let us make one more general grand rally, and come to the help of the Lord against the mighty. This is from one who weeps over Zion, and mourns over her desolations. May the "set time" soon come, when all the Israel of God shall be gathered home.

Affectionately yours, A. CLAPP.
Hartford, July 21, 1845.

LETTER FROM BRO. ELI NOYES.

DEAR BRETHREN:—As some may wish to know my place of residence, and how I stand in this time of severe trial, I take this method to inform them, New Orleans is my present place of residence. I wish all letters or papers for me, directed to this place. I am strong in the faith that very soon he that shall come will come and will not tarry. I think the midnight cry has been given, that we are now in the time of trial spoken of in Rev. iii. 10. I have been and am still severely tried. I know of none in this large city that are willing, openly, to identify themselves with the believers in the immediate personal coming of Christ; consequently, I have no one to sympathize with me. I have to stand as it were alone; not alone, for the Lord is with me. I am sometimes very happy, especially when I receive my papers,

and find something that strengthens my faith in the immediate appearing of the Savior, in all his glory. It appears to me that the coming of the Lord should be our watch-word, and that nothing should be preached or written that has a tendency to divert the mind from the fact that Christ will immediately appear. The time, so far as we are able to understand, is about fulfilled; the signs have all been seen by this generation. I wish all my brethren and sisters to pray for me, that I may be able to stand the fiery trial that is to try us all. You that have a minister to preach to you and administer the ordinances, ought to praise God for such privileges, for I assure you I feel the need of them. I cannot partake with those that treat lightly the coming of the Lord. Any thing that has a tendency to place the coming of the Lord in the back ground, gives me no comfort, and I think that it will not comfort any true believer. In conclusion, I would say to all, keep the eye of faith fixed on the immediate, personal coming of Christ in all his glory, to reign on the earth with all his saints. I bless God for the little faith I have, that it will very soon be all over.

Your brother waiting for redemption.
New Orleans, July 13, 1845.

LETTER FROM BRO. JOHN REYNOLDS.

BRO. BLISS:—The "Herald" is always welcome to us in this place, and we should like to do more for its support. In addition to the useful knowledge we gain from reading it, it is pleasant to hear from the friends abroad. We are sorry to learn, that any, for filthy lucre, are returning to their sects. We hope there are a few yet, who have both principle and humility enough to "labor with their own hands," like Paul, rather than to be the slaves of a worldly church. The Bible is the only rule of faith and practice; by that I hope to abide by God's grace, looking for that blessed hope, the glorious appearing of the great God and our Savior Jesus Christ. Says D'Aubigne, p. 87, v. 3, "If faith in Christ is every thing in Christianity, and if the observances and ordinances of the Church are nothing, it is not to the Church's teaching, but to Christ's word that we must adhere. The band that unites to Christ will be every thing to the believing soul; that signifies the outward link that connects him with a visible Church, enslaved by the commandments of men."

Yours waiting for deliverance.
Marblehead, July, 1845.

EXTRACT OF A LETTER FROM BRO. T. E. JACOBS.

DEAR SIR:—It has been my intention to write for some time, (but have not had a convenient opportunity until the present) to inform you of affairs in Washington city. The doom of this city in my opinion, is sealed; it is given up to idolatry, to the love of money and fashions. But there are a few souls left, who are trying to keep themselves pure, and wait for their Lord from heaven, who will then show who are his. We have had the advent doctrine faithfully preached for the last six months, by a converted Jew, who has charge of the Baptist Church Navy yard. He is a thorough going Adventist, and is lecturing constantly upon the subject. The consequence is, Satan rages, while the people of God are comforted. He says the Jews have no promise of restoration, neither can they be the seed of Abraham, but through Christ; that the promised inheritance is in the new Heavens and new Earth, for which he looks daily. He says Bro. Miller's arguments in relation to the Jews are unanswerable.

T. E. JACOBS.
Washington City, D. C., July 24, 1845.

INSPIRATION OF THE NEW TESTAMENT.—The Pittsburg Catholic has challenged the Protestant Unionist to prove the inspiration of the New Testament, independent of the testimony of the Roman Church. One of the arguments the Unionist gives is the following:—

The Catholic desires us to furnish some of what it calls the "*hackneyed*" arguments in support of the Divine inspiration of the New Testament, such as the prophecies which it contains. We will endeavor to satisfy him. We first cite 1 Tim. iv. 1—5. "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy, having their consciences seared with a hot iron; forbidding to marry, and commanding to abstain from meats which God hath created to be received with thanksgiving, of them which believe and know the truth. For every creature of God is good, and nothing to be refused if it be received with thanksgiving: for it is sanctified by the word of God and prayer." Let it be observed, that the apostle here alleges the divine inspiration of this prophecy,—"Now the spirit speaketh expressly;" the truth and consequently the divine inspiration of a prophecy, are demonstrated by its fulfilment. Let us examine whether this prediction has met with a fulfilment in subsequent history. The subjects of this prediction were to be persons who should profess the faith of Christianity—not Infidels, Pagans, or Mahomedans, for it is said of them "some shall depart from the faith." Two of their characteristics were to be "forbidden to marry, and commanded to abstain from meats." Have any class of those, who have professed the faith, and may have departed from it, "forbidden to marry and commanded to abstain from meats?" Has this prophecy met its fulfilment in the history of the Christian Church? It has. Look at the Church of Rome, with its enjoined celibacy of multitudes of men and women, and its commanded abstinences from particular meats, making distinctions between different kinds of food, in defiance of the Spirit of God, that every creature of God is good, &c., and you will see a palpable fulfilment of this prediction, and a demonstration of the divine inspiration of the New Testament Scriptures.

SECTARIANISM.—A sectarian spirit narrows the mind, and has a tendency to exclude from our sympathies all who are not intimately associated with ourselves. If it does not lead to positive hatred and dislike, it certainly tends to uncharitableness, and to check the flow of that expansive love, which is the very essence of the Gospel. If I should be asked for proof of the existence of such a spirit, I plead the notoriety of the fact,—I point to the uncharitable judgment too frequently pronounced on those who differ from us on minor points of faith,—I point to the narrow jealousy of rival sects—to the furious invectives of angry theological disputants—to the intolerance of those who would fence heaven within the pale of their own church, and who would shut out from the communion of the one, and from the glories of the other, all who would not assent to every dogma, re-echo to every sentiment, and subscribe to every title of their creeds and opinions. Party rancor, has at times even tainted the holiest and most solemn duties of the Christian life. It has found its way into the very devotions of the misguided zealot. It has led the bigoted partizan to decide controversies in prayer, and by breathing imprecated curses and maledictions into God's ear, attempted to enlist the God of impartial truth and justice on the side of a question which may be very doubtful in its character. Can personal religion be in a sound and healthy state in the

souls of those persons who are habitually under the influence of feelings and principles leading to such results? I maintain that to display those tempers, and to give vent to such fiery breathings of passion, is opposed to the very spirit of the gospel. Holy love and deep-toned piety will not dwell in the soul, or, at least, will not thrive in the soul, where so much rancor is cherished. Every Christian, therefore, is bound to do what in him lies to check the growth and prevalence of such a spirit, and especially to remove the party causes that tend to produce it. Personal religion is the grand elemental basis of the church's excellence and efficiency; and party divisions tend to keep piety at a low ebb, and in many cases to undermine and destroy it.—*Ex. Paper.*

WORTH OF THE BIBLE.—Of all the boons which God has bestowed on this apostate and orphaned creation, we are bound to say, that the Bible is the noblest and most precious. We bring not into comparison with this illustrious donation, the glorious sun-light, nor the rich sustenance which is poured forth from the storehouse of the earth, nor that existence itself which allows us, though dust, to soar into companionship with angels. The Bible is the development of man's immortality, the guide which informs him how he may move off triumphantly from a contracted and temporary scene, and grasp destinies of unbounded splendor, eternity his life-time, and infinity his home. It is the record which tells us that this rebellious section of God's unlimited empire is not excluded from our Maker's compassions: but that the creatures who move upon its surface, though they have basely sepulchred in sinfulness and corruption the magnificence of their nature, are yet so dear to Him who first formed them, that He hath bowed down the heavens in order to open their graves. Oh! you have only to think what a change would pass on the aspect of our race, if the Bible were suddenly withdrawn, and all remembrance of it swept away, and you arrive at some faint notion of the worth of the volume. Take from Christendom the Bible, and you have taken the moral chart by which alone its population can be guided. Ignorant of the nature of God, and only guessing at their own immortality, the tens of thousands would be as mariners tossed on the wide ocean, without a pole-star, and without a compass.

MELVILL.

A NEVER-CEASING QUESTION.—What sort of a retreat will you make if Christ does not come in 1843? inquires a fearful brother. From what does he expect us to retreat? Is it holy living? From the truth, or from the glorious promises that our Lord *will* come again? If from either or all of these things, he is greatly mistaken; for we have planned no retreat, neither do we expect to make any. We counted the cost at the onset, and we tested the immutable evidences of our faith, as to have the fullest assurance of obtaining a glorious victory. God will defend his truth, and take care of those who believe and obey it: they will not be confounded. It is the fearful and unbelieving who should make the prayerful inquiry, what sort of a *retreat* they will make, when the Lord does come, clothed in vengeance? They had better flee to Him now for refuge, than to be raising their timid and groundless objections until it shall be too late for them to retreat from the devouring rod of their insulted King.—*Trump of Alarm.*

April 17th, 1843.

MORNING OF THE RESURRECTION.—What a sight will the morning of the resurrection disclose! Time no longer! At the sound of God's trump, all the dead start from their long—long homes of the grave, and come forth

to the judgment! Many shall awake to everlasting life. The sea and earth shall yield up their innumerable dead. But some men will say, "How are the dead raised up? and with what body do they come?" And here Paul illustrates the subject by the comparison of grain which must die before it can be quickened, and that the immortal body is no more like the mortal, than the blade and full stalk is like the corn which was sown. He continues his incomparable description of the scene—"God giveth it a body as it hath pleased him, and to every seed his own body." As with the seed, so with the Christian at the resurrection, it is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body." As much as to say, we can no more comprehend the change in the plant than that in man; but "as we have borne the image of the earthly, we shall also bear the image of the heavenly." To the grandeur of the scene in the resurrection, in which the dead are raised from the grave, and their bodies changed to such an incomprehensible degree, that corruption puts on incorruption, and mortality immortality—he makes this extraordinary addition that those who are then living shall be changed in a moment, in the twinkling of an eye, and their bodies of flesh and blood be made immortal bodies—the saying be for the first time brought to pass, Death is swallowed up in victory—and all the redeemed, clothed with their house from heaven, break forth in harmonious concert, O Death! where is thy sting? O Grave! where is thy victory?

What a scene—the resurrection morn! God gathering home his saints; Christ comes to take his bride home to the mansions he has prepared for her! For whom are those glories prepared? for whom those glorious spiritual bodies. For those who shall have part in the first resurrection. For you, reader, if you have submitted to Christ, or will now submit. But if you have not, and will not, the blackness of darkness will be your portion forever and ever. And who shall change these vile bodies, to be fashioned so gloriously? God! This is the purchase of Christ's blood! Oh my soul, be awake to thy eternal destinies! Leave the world behind! Run the race that is set before thee, having respect to the recompense of reward!

THE BOOK THAT SAVED ME.—A single book has saved me; but that book is not of human origin. Long had I despised it, long had I deemed it a class book for the credulous and ignorant; until, having investigated the gospel of Christ, with an ardent desire to ascertain its truth or falsity, its pages offered to my inquiries the sublimest knowledge of man and nature, and the simplest, and at the same time, the most exalted system of moral ethics. Faith, hope, and charity, were enkindled in my bosom; and every advancing step strengthened me in the conviction, that the morals of this book are as superior to human morals, as its oracles are superior to human opinions.—*Exchange Paper.*

PREACH CHRIST.—Our readers need only examine how we preach Christ to form an idea how far we are evangelical. Shall we glory in the beauty of our composition—in the flowers of rhetoric—in the force of oratory—in the harmony of periods—and leave the cross out as *unfashionable*? Thus did not Paul. Shall we glory in the teachings—in the example of Christ—and not in the cross of Christ also? So did not Paul. See! he is going into Greece, the eye of the world—and what did he do? "I determined not to know any thing

among you, but Jesus Christ and him crucified." He is going to Rome, the imperial city—among sages, generals, poets, legislators, and statesmen. Will he not change the theme? Will he not there talk of the "Supreme Being—eternal providence—destiny," &c.? No. "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation, to every one that believeth, to the Jew first and also to the Gentile." And when he heard that the Galatians were about to conceal the cross, O what were his feelings. They were about to blot the sun out of the firmament, and what would they have left but darkness, desolation, and death! The cross of Christ is the grand luminary of the gospel system, from which all its parts derive light, life, and influence. All else is darkness; and God forbid that we should glory, on earth or in heaven, in life or in death, save in Christ our crucified Lord!—*Rev. Robert Newton.*

Advent Herald & Reporter.

"THE LORD IS AT HAND."

BOSTON, AUGUST 6, 1845.

Review of "Bush on the Resurrection of Christ."

"The Resurrection of Christ; in answer to the question, whether he rose in a Spiritual and Celestial, or in a Material and Earthly body—By George Bush, Professor of Hebrew in the New York City University," is the title of a pamphlet of 92 pages, just published by Wiley & Putnam, 161 Broadway, N. Y.

CONCLUDED.

He next alludes to Acts i. 9, 11, "And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked steadfastly toward heaven, as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." He says:—

The event here set before us is to be regarded as the true fulfilment of the prophetic vision of Daniel, vii. 13, 14: "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."—p. 71.

He contends that when Christ ascended to heaven, was fulfilled the prophecy of Daniel which predicted his coming to the Ancient of Days, i. e., he came to the Ancient of days to heaven—returning from his mission on the earth. The original of the word *come*, he argues, has no respect to the direction whether *going* or *returning*; and that therefore the phrase, "shall so come," he argues may denote that, "the same Jesus whom they had seen taken up to heaven, should so *arrive*, (viz. in heaven,) as they had seen him go towards heaven; for the vision of Daniel had announced just such an advent or entrance to the heavenly court."

The correctness of this exposition turns upon the correctness of his exposition of Daniel. But while we learn from Daniel, that one like the Son of man was not brought in vision before the Ancient of Days until the little horn had prevailed against the saints 1260 days, which Professor Bush admits are the 1260 years of Papal rule, we are satisfied it could not have been fulfilled *before* Papacy arose.

And as at his being thus brought, the kingdom and the dominion under the whole heaven was to become his, it must synchronize with the sounding of the seventh angel, which Prof. B. admits, we believe, is an event about these days. And therefore, although the word rendered *come*, may be rendered *come*, or *go*, at pleasure, yet as it refers to an event synchronizing with the last trumpet and the kingdoms of this world becoming the kingdom of our Lord, it could only have respect to his future return from heaven, to reign upon the throne of David for ever and ever. But says Professor Bush:—

"It was, indeed, to be a *coming* distinguished by stages, of which, undoubtedly, the last and most glorious was to synchronize with the sounding of the seventh Apocalyptic trumpet, when the kingdoms of this world were to become the kingdoms of our Lord and his Christ, and when the New Jerusalem economy was to be established on earth—a period to the borders of which we have now arrived, and the prophetic characters of which afford the only clew to the remarkable features of the current age."—p. 76.

"To our minds the evidence is conclusive that the event denominated the *Second Coming* of Christ was understood by the first believers of the Christian church as an event then just at hand, and that this expectation was legitimately founded upon the true tenor of our Lord's own predictions, which pointed *primarily* to the destruction of Jerusalem and the overthrow of the Jewish polity. At the same time, we are *equally firm* in the persuasion that this *coming* was to *elongate itself* over a protracted period, and that at about this age of the world it was to be realized, in a still more signal manner, by the introduction of the New Jerusalem economy, which is just opening in an inward and spiritual form upon the nations of Christendom."—p. 79.

It seems, then, according to the above, that there is still a *coming* of Christ, more glorious than any that has preceded it, just before us. And as we have seen, according to his own admissions, that the term used in reference to this coming being *seen*, has often reference to *ocular vision*, it still remains to be proved that it can only be realized by a mental perception.

He again refers to Christ's resurrection body; and in showing that his material body must have been at some time resolved into its original elements, he says:—

"My opponents hold that the same change which I affirm to have taken place at the resurrection occurred at the ascension, for they do not believe that a body of unchanged material flesh and bones ascended into heaven. I ask what became of the material body? If it be said it was supernaturally changed, like Elijah's, in the act of ascending, then I demand whether precisely that change could not have been effected by Almighty power at the resurrection as well as at the ascension?"

It is true that a large class of his opponents are driven to choose between the two horns of that dilemma. But we who believe that Christ was raised in a celestial, immortal, indestructible and glorious, as well as a material body, have no such difficulties. And therefore the body of flesh and bones that the disciples saw and handled, we believe to be the very body that that same Jesus will inhabit when he shall so come again, in like manner as he ascended to heaven. But what is the evidence that Elijah's body did not ascend to heaven? Says Professor Bush:—

"It will, of course, be admitted that Elijah's body, when he mounted from the earth, was a material body of flesh and blood. Did this body ascend into heaven? Every one knows that after rising to a certain distance from the earth the atmosphere becomes so much rarefied that it will not support respiration, and therefore life must be extinguished, for a man cannot live if he cannot breathe. It is evident, therefore, that according to the common course of things, the prophet's body must have speedily become a corpse; and is there any good reason to believe that a dead corpse was taken into

heaven? And yet Elijah was translated from earth to heaven."—pp. 81, 82.

The above would be an insuperable objection, if nothing but finite power effected the translation of Elijah. But we have yet to learn that when our vile bodies are changed into the likeness of Christ's glorified body, that we shall be dependant for life upon a given quantity of atmospheric air, of a given density. When a change was passed upon Elijah which enabled him to mount to heaven, his vital organs *might* have been correspondingly affected, so that there would be no danger that he who "did not taste death" should become a "corpse" in his aerial ascent. But he says:—

"His material body, therefore, must have undergone a stupendous change of some kind, and we have just the same reason to ask what became of it, as what became of the Savior's body."—p. 82;

We admit it underwent a "stupendous change;" but it does not necessarily follow that it ceased to be. Is the destruction of a body simply called "a change"?

We have thus hastily glanced at the more important points in the pamphlet before us. Our limits would not permit a more extended notice of them. Those who wish to examine the question in all its bearings, and on points at which we have only here glanced, we would refer to the third No. of the Shield.

A Transition State.

There is such a thing in the moral, as well as in the physical world, as a transition state. When one is in a transition state of mind, a dangerous position is occupied. For there is no knowing to what extreme the mind may reach. We should therefore endeavor to guard against the first departure from the plain Bible ground. We should continue built up and grounded in the teachings of the Scriptures. All variations from the truth begin by little and little. Doubts first creep in; they are indulged; skepticism follows; and soon conclusions, at which the mind would have shuddered, are arrived at with perfect ease. Those who are easily jostled aside from one opinion, find it easy to be from another, and are soon tossed to and fro, driven about with every wind of doctrine. There is such a thing as a diseased state of mind, as well as of the body. We should therefore guard against morbid feelings. The mind should be kept in a healthy and sound state.

Those who first enter the transition state, often mark to themselves certain limits beyond which they will not venture; but as soon as they become accustomed to the ground they have taken, they venture on, and on, until all barriers are surmounted. It is, therefore, with pain that we see the first departures of any from the faith once delivered to the saints.

STURBRIDGE, Ms.—We had the pleasure of meeting with this faithful and happy band of disciples on Saturday and Sunday last. We held five meetings with them. They received us kindly, and gave us a good hearing on the faith, hope and charity of the Gospel. It is to be hoped that good was done in the name of the Lord. On Sunday, two happy souls were baptized by Brother Pratt, who at present labors with the flock in this place. They have had some conversions of late, and are on the whole prospering. They have noble and generous hearts among them that not only love in word, but in deed.

SOUTHBRIDGE.—On Monday evening, by invitation of Dr. Smith, we gave a lecture in the Advent Hall, in this place. He had given notice that the "fellow Himes," (as we had been called among the opposers,) would lecture on that evening: At the

time of meeting there was a crowded congregation out to hear. They gave us almost breathless attention for an hour and three-quarters. An "effectual door" was opened for us, and we improved it in preaching the gospel of the Kingdom. We have reason to hope that good was done.

There is a happy company of disciples here, who are waiting for their King. Dr. Smith feeds them with the word of life. Of late, he has been much encouraged by a very interesting conversion in his congregation. There are other interesting cases, and our brother, with his flock, are much rejoiced. May the Lord give them many souls, in answer to prayer, and faithful labor. We found the brethren steadfast, clinging to the blessed hope, in expectation of soon seeing their King. J. V. H.

FOUND.—Our friends who attended the late Camp-meeting at Champlain, N. Y., will remember that I lost my pocket book on the way. I supposed it was taken from my pocket in a crowd, from the fact that my pocket which contained it was ripped open, and my coat torn. It has since been found on the beach near Whitehall. I have now received it, with fifteen dollars of the money, after paying expenses, from the person who found it. I suppose the finder to be an honest man.—There is, however, a mystery hanging over the subject, which I cannot solve. The friends who contributed to make up my loss, can have their money refunded if they signify such a wish, or have it appropriated to any object they shall direct.—Though it took all I received of the committee, for my expenses, with what was contributed to make up in part my loss, to meet my travelling expenses to this meeting. J. V. H.

CONFERENCES.—We have had several calls to hold a Conference in the vicinity of East Whately, Northfield, North Salem, Chicopee, Brimfield, Three Rivers, Southbridge, &c. The band at East Whately have invited one there. I know not the extent of their accommodations, or whether it would be the most central place for a general gathering. Further notice next week.

We will attend a General Conference in that region the last of August or first of September, to continue several days, as shall be thought best. J. V. H.

CLOSE OF THE VOLUME.—This number closes the ninth volume of the Advent Herald. In looking over its pages, we have the satisfaction of seeing that we have endeavored to walk up to the light that God has given us, and faithfully to discharge our duty to the church and the world. We have published what we believed to be the truth, without regard to the frown, or favors of men. We shall continue so to do, while our labors are called for in this cause. We shall aim to supply the real wants of those who look to us for instruction, guidance, and comfort, in this dark and cloudy day. The advent of our King is the next event, and is at hand. We shall all find in the end, though now disappointed, and in "heaviness for a season," that we have not labored in vain, nor spent our strength for naught. Let all be steadfast and unmovable, always abounding in the work of the Lord, inasmuch as we know that our labor is not in vain in the Lord.

Notice to Postmasters.

Post Office Department,
Appointment Office,
Washington, D. C., July 3d 1845.

Notice to *Publishers or Editors*, that subscribers do not take their papers from the office, is *official business*, and may be franked by the Deputy Post Masters. Sending the same, being made by law a part of their duty.

W. N. MILLER,
2d Assistant P. M. General.

CAUTION.—It gives us pain to be obliged to make a public exposure of *professed Adventists* who are traveling among our congregations, introducing revolting doctrines, slandering the character of devoted and good men, while they seek to introduce shameful practices under the guise of high attainments in holiness. But duty to God, and to our brethren, whom we serve, demands this exposure.

Bro. Fasset writes in relation to one of this class, who by "good words and fair speeches" seeks to deceive the simple.

"We have been visited here within the last few weeks by a 'Mr. Haskins,' teaching all the absurdities taught by our erring brethren east.—That Christ is no longer Mediator!—That Christ has sent his angels (and he is one of them!) to gather out his elect, &c.—has avowed his determination to divide this church. He has introduced his subject in a meeting twice. The first time we gave him full liberty. The second, last Sabbath evening, he introduced the subject before a large congregation. We insisted on his not introducing his views, but he did; and was determined to do it. He would neither hear to me nor the brethren, but continued to press the matter till it broke up our meeting.

We had a serious time indeed. He has obtained three or four followers. They are those, however, who had separated before and had returned. The church, as a body, remain unaffected, and will not be moved. This individual ought to be published. He exhibits a malevolence of spirit that does not characterize a Christian. Yours in hope,

O. R. FASSETT.

Providence, R. I., July 23, 1845.

☞ All persons indebted to the office of the *Morning Watch* for books, papers, &c., will remit to "J. V. Himes, 14 Devonshire Street, Boston, Mass." as all the accounts have been transferred to the *Herald* office. Those who have paid in advance for the *Watch*, will be credited on the *Herald*.

☞ The Investigator has not yet published our comments on an article in that paper, which was promised long since. (?)

☞ Brother Himes is expected to preach at the Tabernacle, in this city, Sunday, August 17th; and Bro. I. R. Gates, at Exeter, N. H.

☞ We have an interesting letter from Bro. F. G. Brown for our next.

EARTHQUAKES IN DIVERS PLACES.—"Few persons are aware that from 1700 to 1844, there are on record 101 shocks of earthquakes in England, 138 in Scotland, and 17 in Wales."—*Albany Spectator*.

Obituary.

BRO. HIMES.—I sit down to communicate to you the sad intelligence that my husband, Elder Joseph Malby, is dead. On the 11th day of this month he closed his eyes upon all things terrestrial, full in the faith that Jesus was soon to make his appearance upon the earth. He was in his seventy-eighth year, and for two years past had been a firm believer in the doctrine of the Second Advent; and was much pleased with the proceedings of the Albany Conference. PHEBE MALBY.

South Rutland, July 23d, 1845.

Foreign News.

By the arrival of the *CAMERIA*, July 30th, we get intelligence from Liverpool to the 19th ult.

We learn nothing of particular interest from Europe. A celebration of Orangemen, July 12th, at Armagh, Ireland, provoked an attack by Catholics, which resulted fatally to several persons.

A similar riot between Orangemen and Catholics took place at Liverpool on the 6th. A number of persons have been killed by lightning in Great Britain, and on the continent this season; and considerable damage been done by tempests and thunder-storms, which have been frequent.

IN FRANCE, according to a correspondent of the *European Times*—

The great topic of general interest during the last fortnight has been the question relative to the Jesuits. After the famous appeal of Thiers to the government to put the laws in force against the followers of Loyola, M. Rossal was sent to Rome with the mission of persuading the Pope to recall the Jesuits from France, and thereby save the government the pain and scandal of being com-

pelled to expel them by the strong hand. In this mission M. Rossi has completely succeeded—the religious communities of the Jesuits being ordered to be broken up, the greater part of their body to quit the kingdom, their novitiates to be sold, and their houses and property (they are very rich) to be disposed of. This is considered a great triumph over the religious party. The religious newspapers console themselves by asserting that it was not the Pope who consented that the Jesuits should be sent out of France, but the General of the Jesuits himself.

ALGIERS.—A most abominable piece of cruelty has been perpetrated in Algiers. A colonel of a regiment, Pelissier, succeeded in driving a number of unfortunate creatures, men, women, and children, into a cavern, and on their refusing for some time to withdraw, he had the cavern crammed with inflammable materials, to which he set fire, and as a matter of course the greater part of the wretched victims were burnt to death or suffocated! The French press have exclaimed against this brutal piece of cruelty with the most intense indignation, and the Chamber of Peers has, in effect, protested against it also.

The cavern of the Dahra, where the Arabs had taken refuge, was the scene of this horrid affair. Here they were hemmed in, faggots were lighted, and the unfortunate wretches were burnt and suffocated in their place of refuge. When the cave was entered, a scene too revolting for description presented itself; about seventy persons, who were still living, expired as soon as they were brought into the open air. Eight hundred bodies had been taken out, and many remained behind.

NEW ZEALAND.—There has been a horrible massacre at this Island, arising out of a collision with the natives and the Europeans. The latter had been routed from the Bay of Islands, their property destroyed, and many valuable lives lost.—The place had been attacked by upwards of 2000 armed natives, who sacked, burnt, and destroyed it. The refugees found an asylum at Auckland. The loss of life is about seventy.

SPAIN.—The French papers contain the particulars of an outbreak in Catalonia. Some of the small towns round Barcelona had been called upon to contribute their levy of men to the army, and its exaction was the cause of a general ferment, which resulted in blows, when the Government demanded a fixed sum in lieu of the men who were not forthcoming. Excesses were resorted to, and some of the agents were put to death. At Tarassa, the Alcade was assassinated. At San-Andres, the authorities were dispersed with musket shots. At Molins-de-Rey, the people stopped the post, the public conveyances, and cut off all communication. At Sabadell, five leagues from Barcelona, the insurgents and the authorities commenced an open rupture; a conflict ensued, and the people lost twenty-five men, while many were taken prisoners. The two Queens are at Barcelona, but that place had not been visited by these displays of popular irritation. This would seem to be only the beginning to the end. The wonder is, considering the feverish state in which Spain has been of late, that the spirit of subordination has been so long preserved within legal or reasonable limits.

THE WAR ON MOUNT LEBANON.—The war between the Druses and Maronites in Syria, is still carried on in a ruthless and sanguinary manner, as will be seen by the following paragraph from a late English paper:

"A letter from Beyrout, dated June 3d, states that the Maronites had beaten the Druses at Cornad, but in the plains of Beyrout, (Sahel) the Druses have obtained a victory over the Christians, fired several villages, and committed the greatest cruelties. They have also attacked the village of Abey, and massacred part of a detachment of fifty-four Maronites, who had defended themselves four days behind their work against one thousand seven hundred of their enemies. The Druses were seen, with horror, to penetrate into the Capuchin convent of Abey, kill four defenceless monks, and afterwards burn the corpse of Father Carlo.

They generally manifest great irritation against Christian Priests. A Roman Catholic missionary has also lamentably perished. The inhabitants of Abey have fled to Beyrout, but many of them are covered with wounds, and

without any means of subsistence. The Christians and Europeans have offered them refuge in their gardens. The Druses are supported in all their movements by the Turkish troops, who publicly sell pontifical and other ornaments. The fortified village of Dschedjin has been attacked by the Druses, and afterwards plundered by the Turkish troops and the Mutualis. Emboldened by their success, the Druses are now carrying on a war of extermination. The consuls of the five powers, after making fruitless applications to the Pacha, have placed two brigades at the disposal of the unfortunate Christians."

Another account says,—An armistice, which had been agreed to at Beyrout on the 2d of June, by the chiefs of the contending parties assembled for that purpose, was broken by the Druses on the 12th, and several of the Christian churches and convents had been pillaged and the priests murdered. Civil war was again raging in all parts of the country, and food was so scarce that thousands of people were literally starving in the neighborhood of Beyrout.—The number of villages burned exceeds a hundred, the two-thirds of which belonged to the Christians, and 17 of their convents have been reduced to ashes. 30,000 persons were at Kestonan, Zahle, Saide, and Beyrout, without abode or means of existence.

THE NEW SCHISM IN GERMANY.—The *Paris Journal des Debats* states that "the internal divisions amongst the dissenting Catholics in Germany assume every day a more serious character. The two chiefs of the religious movement, Mr. Ronge and M. Czerski, have commenced an open war. Formal proposals have been made to M. Czerski, the reformer of Schneidemuhl, to declare schismatic all those who have declared for the Council of Leipsic, and in the first rank, M. Ronge himself, as the representative of that council. M. Czerski is said to be inclined to adopt that suggestion, in order to be the only popular reformer. We may observe, by the way, that the Council of Leipsic, is in direct opposition with the Court of Rome, whilst the reformer of Schneidemuhl does not wish to separate entirely. For this reason, Czerski's followers, in place of styling themselves simply German Catholics, have preferred to adopt the title of German Apostolical Catholics. A most dangerous rival to M. Ronge and Czerski has arisen in the person of M. Pribil, chief of a new sect of Catholic German Protestants. The entire body of German Catholics who protested against the confession of faith published by the Catholics of Berlin, are comprised under the latter name. The Catholic Protestants are more allied to the dogmas of the ancient Catholic church than any other sects which divide the dissenting Catholics; they have already replaced the crucifix on the altar, and the mitre on the head of their chief. Disgusted with the ingratitude of his followers, M. Ronge has determined to abandon the ecclesiastical state entirely, and to seek consolation in marriage. It is said that he is about to marry a daughter of a wealthy merchant. It is worthy of remark that the three principal towns on the banks of the Rhine have remained indifferent to the religious movement which agitates Germany. Cologne, Mayence, and Coblenz have closed their doors to the reformers, and the columns of their journals to the quarrels of religion."

ALGIERS.—The *Moniteur Algerien* of the 10th instant brings accounts of more razzias performed by Marshal Bugeaud. On the 26th ult. the Marshal executed one on the territory of the Defeten, who bravely defended themselves, but were ultimately overpowered and put to flight, with the loss of 55 killed, a number of prisoners, 3,000 head of cattle, and a considerable booty. On the 1st of June the Governor-General surprised the Ouled-Bou-

Selimans, made 180 prisoners, and captured 1,500 head of cattle, besides a rich booty, which fell into the hands of the auxiliary Arabs. It appears that Abd-el-Kader had been met at Ksar-Beida, near Taguine 45 leagues to the south of Teniet-et-Had. Dellys and its neighborhood were perfectly tranquil, and a partial revolt, raised by Bel-Kassem, former Aga of Ab-el-Kader, among the Oulad-Bou-Khalifas, had been easily repressed by the native authorities.

RUSSIA.—In letters from St. Petersburg it is stated that the Emperor intended to advance near to, if not to the actual scene of the war in Caucasus. The disasters that have befallen the Russian armies in that country have been so terrible, that even if victory should crown their present efforts (which is doubtful) they will not have much to boast of.

The population of Russia consists of upwards of 53,000,000 persons, of whom more than 43,000,000 are serfs. On the estates of the Crown there are about 15,000,000 serfs,—the rest are the property of the nobles.

POLAND.—"The object of the visit of the Emperor Nicholas to this city," says a private letter from Warsaw, "is believed to have been to arrange the necessary measures for the introduction of the Russian code of laws, and of Russian judges, in place of Polish laws and Polish judges. The poor people already cruelly oppressed, view the abolition of the laws under which they have heretofore lived with dismay; but they can do nothing but submit thereto. The Emperor is also bent upon doing away with the Catholic religion, substituting that of the Greek church, another measure most repugnant to the people.

In some provinces a dreadful famine is raging, and the misery of the people is appalling. The Emperor has directed supplies to be sent, but as a famine is dreaded in Russia also, they were most scanty."

ITALY.—Letters from Rome of the 5th, state that several attempts to raise a revolt have recently been made at Ravenna, but that the police succeeded in keeping them down. Every day new arrests take place, and the prisons are crowded with persons charged with political offences.

Monsignore Brunelli, secretary to the Propaganda, has been appointed to the post of ambassador extraordinary to the court of Madrid.—Notwithstanding the frequent executions by the guillotine in the states of the church, murders and attempts at assassination are more frequent than ever.

OVERLAND MAIL FROM INDIA AND CHINA.—The Overland Mail arrived in London on the 4th inst.

Intelligence from Bombay to the 1st of May has come to hand by the Overland Mail. In the Panjaub affairs had taken a new turn. The Rajah Goolab Singh had gained the favor of the Sikh soldiery. He appeased their anger at his treachery, (having given money, and then sent a party in ambush to recover it,) by making a large donation. He then agreed to accompany them, under a safe conduct, to Lahore; where he and his troops, with Sikh army, arrived on the 6th April. To invitations from the Sirdar Juwahur Singh to come to Lahore, it was replied, that he could only visit it by the express desire of the Ranee. A battle was deemed to be impending. Great consternation prevailed in the Sikh capital; and the arrival of reinforcements in the camp of Goolab Singh alone prevented Juwahur Singh's attacking him. Negotiations were resumed; and though at the head of an army sufficiently strong to dictate his own terms, Goolab Singh agreed to enter Lahore on the 8th, and submit himself unconditionally to the Government. The durbur was held in the Huzooreebaugh.

Goolab Singh made his obeisance first to the Ranee, laying his head at her feet, and afterwards to the young Maharajah, who received him most cordially. Handsome nuzzurs (gifts) were made; and the general impression at Lahore was that he would speedily be appointed Wurzee.

PROTESTANT SUCCESS IN FRANCE.—The *Edinburg Witness*, in an article which shows, by extended extracts, that "the remarkable religious awakening in certain districts of that country is increasing," says:—

"It is impossible to read these extracts, although even they give a very inadequate view of the extent of country in which this thirst for the Word is exhibiting itself, without perceiving that a most important work is going on in France, calculated to awaken the profoundest interest in the minds of all genuine Christians. Where formerly with difficulty the Evangelist could collect a hundred persons around him, it is now not an uncommon thing for 500 or even 1000 persons, the great mass of them Romanists, to congregate, in order to drink in with avidity the words of everlasting life. In communes where a few years ago the people seemed the steady adherents of Rome, the whole population are now ready at once to renounce their allegiance to the Man of Sin. Even the efforts of the priests to retain the people under their yoke, serve in some instances only to show their own impotence, as at Villefavare, where the Catholic priest could not bring a single person to hear him, while 300 or 400 were listening to the Protestant Evangelist. These events are very remarkable, as occurring at the time they have done. Popery, a few months ago, seemed about to obtain the entire ascendancy, and, with uplifted arm, was ready to crush religious liberty throughout the land. The concentrated influence of the Roman priesthood had been brought to bear with almost resistless power upon the government and the civic authorities; and the sentence pronounced upon M. Maurette seemed to proclaim that Evangelism was about to be put down. Yet the uplifted arm has, for the time at least, descended without crushing the object of hatred,—the gospel continues to be proclaimed. Where such a spirit of religious anxiety prevails in a community, more good often will be effected by the preaching of the Word in a single year, than would, under other circumstances, be effected during a whole lifetime.

COLLEGE OF MAYNOOTH:—We have had occasion, of late, to refer, frequently, to this college, concerning which a high state of excitement now exists in the public mind of Great Britain, in consequence of the proposal of Sir Robert Peel to increase the endowments of Maynooth College from £9,000 to £25,000 annually; we believe our readers will be glad to obtain a more definite idea of its location and character. The following is extracted from the *London Christian Examiner* for April:

The College of Maynooth derives its name from the town in which it is located. Maynooth is a small town, about eleven miles distant from the Irish metropolis, and adjoining the magnificent seat of "Ireland's only duke," the Duke of Leinster. At this place, a house for the intended college was purchased, for the sum of £4,012 10s.; and fifty-four acres of land were granted by the late Duke of Leinster, on a lease of lives renewable forever, at the annual rent of £74. Twenty acres of land were subsequently obtained from Mr. Stoyte, at an annual rent of £140. The Rev. Dr. Hussey, formerly chaplain to the Marquis del Campo, the Spanish ambassador, and afterwards titular Bishop of Waterford, was

appointed first president of the institution. Fifty students were admitted in 1795; fifty more in 1800; in 1809, they amounted to 200; in 1812, to 250; and the present number approaches to 500. The superiors, professors, and all the students, reside within the walls; and the college buildings, wanting all architectural embellishments, form three sides of a quadrangle, containing a chapel, a refectory, a library, and various lecture-rooms. The total cost of these erections is understood to have been £41,913, 3s. 1-2d.

The annual grant from parliament provides for the support of the president, vice president, deans, librarian, bursar, professors, and about 270 students.

The College of Maynooth is not now, and never has been, a state institution. Its establishment was not the act of the civil power; it was the result entirely of ecclesiastical action.

At the period of the union there was no stipulation, no covenant for the permanent endowment of this college.

The College of Maynooth is strictly a sectarian one. It was established by Roman Catholics, and for them. It was never designed for Protestants, and has never been open to them. Nor is this all. It is not designed to promote mere secular education among Roman Catholics. It is a seminary for the education of priests, and of priests alone. All the doctrines, all the peculiarities of the Roman creed, are taught by the professors.

To endow any sect at the public expense is not within the proper province of the civil ruler, but involves, on his part, a daring infringement of the rights of conscience, and of the prerogatives of God.

Dangers of Popery.

Do any ask, Where is the danger of all this? I can only say the question surprises me. Are not the liberties of the country put in jeopardy by a community which affirms that the Pope possesses the divine right of civil government; that faith is not to be kept with Protestants, that a Protestant cannot be a witness; and that the oath of allegiance to any other power than the Romish hierarchy is not binding? These are principles which Rome avows by the decrees of her Popes and Councils, and which she has, I know not whether to say the weakness or the effrontery, to pronounce infallible. And because she pronounces them infallible, they are paramount with every Romanist, in whatever land he is found. Believe it or not, as we may, a Papist will be found true to the doctrine of infallibility. Any other doctrine is fatal to their system. What were once the principles of that apostate community are now its principles, nor do we need to be informed that they have ever proved unfriendly to personal rights and the equal administration of law and justice. We are greatly deceived, if it is possible for a man to be a thorough Papist, and, in any great conflict of civil liberty with the Roman church, prove himself the friend of freedom. Individual Catholics there have been in the midst of us, whose hearty allegiance to the Papal hierarchy is more than doubtful, who have showed themselves freemen; and there are such in the midst of us still. But as a class of men, Papists are at the bidding of their priests, and their priests at the bidding of Rome.

I once heard the question agitated by a company of very intelligent men, whether the system of caste in India, or the policy of Rome, was the masterpiece of the great adversary. And, very properly as it seemed to me, the question was decided in favor of Rome. The designs of Rome are not limited to a single empire, but include the race under every parallel of latitude, and every form of government. Her stake is deep. Her game is high;

and she is playing for nations. She spreads her great drag-net over the marshes and miry places of the earth, and gathers all manner of creeping things; and then she throws it over crowns and thrones. She aims chiefly at controlling human governments. She has her spies at every court and every university in Europe, and almost every town of the Hanseatic Confederacy; nor is there a treaty, nor any measure of universal interest, but she watches it with a jealous eye.

One access to power in this land she has, and only one. And it is that avenue, which, like the breach in the walls of Jerusalem, discovered by Titus, invites the destroyer, and shows him a divided people. The policy of Rome is the very machinery which the demon of party in the midst of us desires in order to bring about those gradual changes in principle and legislation, which will strike a fatal blow at our liberties. And though its influence is gradual, it is strong. It is like the first movements of the avalanche, and we be to all beneath it. It is first like the smoke, and then like the lava of its own Vesuvius, burning over the rich and beautiful soil, and leaving not a green spot for the blasted trunk of freedom to stand upon. In a little while, without a more concerted union of Protestant influence, the evil we prognosticate will have done its work. There will be no antidote to the mischief. The thought and eloquence of the senate chamber cannot arrest it; the press cannot arrest it; the pulpit will be silenced; and the Bible, as it recently has been, will be consigned to the flames. If we wake not, Rome carries the day. The republic is lost.—*Dr. Spring.*

A COMING SAVIOR:—Over the Christian's engagements, habits and pursuits, whether social, professional, literary, scientific, or otherwise, the thought of a coming Savior exercises a strong control. If the love of gain besets him, the eternal riches which Christ at his coming will bestow, are to him an effectual counterpoise. If the natural bent of his mind be the love of pleasure, the anticipated joys of the second advent are calculated to quench the unhallowed flame. If the love of ease, or a lethargic indolence beset him,—if some favorite pursuit too much engrosses, or some master passion with galling bondage lords it over him; in either of these cases, and in any similar ones, what a motive is here presented to an energetic effort for deliverance. Or is he naturally ambitious? In contemplating the glories of the future, how do all the objects of human esteem sink into insignificance! Or does the love of man's applause, or the dread of man's censure—those fearfully influential principles, do these too strongly appeal to the corrupt principle within? Behold! in the anticipation of a coming Savior, a principle still more influential! For when a believing man has learned to realize the smile of an approving God, how little will he esteem the applause of his fellow-men! And when he has brought home to his soul a dread of that terrible denunciation, "Depart ye cursed," how little will he care that his name is now cast out as evil! The power of the world is disarmed by the vision of things invisible, and all its pomp and circumstance, its pageants and applause, its triumphs and its fame, all these have no glory to the mind imbued with heavenly faith, by reason of the glory which excelleth. That glory will be revealed by Christ, who is emphatically "the king of glory." This, "in his times, He will show." The heart of the Christian is full of the times; and in the many temptations to worldliness which beset him, he finds no stronger resisting power than a lively perception of the day when glory shall be revealed.—*Brook.*

EXTRACT OF A LETTER FROM H. CLOUGH.

DEAR BROTHER.—Although a stranger to you personally, yet I am not a stranger to the doctrine you advocate. I do sincerely thank God that I ever had my attention drawn to the speedy coming of the Savior. It is a subject I love to think of, and read or write about. It is about two years and a half ago that I had the evidences set before me, that Christ would come in 1843; and I was fully converted into the belief, and (strange as it may seem to some) I have never felt condemned for that belief. I did not so gladly set my mind on the 10th of the seventh month, yet the reasoning seemed very plausible, and I was again disappointed. It has been good for me to be thus humbled. I am not however in the least disposed to give up my belief that the coming of the Savior is near at hand. I see evident signs of his approach every day. Let us who profess to be Adventists, come out from the world and be a peculiar people, and not be ashamed of the reproach of Christ. Let us so live and walk, that sinners will feel, in spite of themselves, that there is something more than mere profession about us.

I can truly say in view of the present state of things, come Lord Jesus, come quickly. Yours in the bonds of love. H. CLOUGH.

Lyndon, Vt. July 1st. 1845.

THE LEARNED GROTIUS.—Under the awful apprehensions of a future account, at the close of life, the illustrious Grotius, who had with equal ability cultivated both secular and sacred studies, wished he could change characters with a poor pious peasant, who used to spend most of his time in reading the Bible at his gate.

Conference at Portland, Me., 9th and 10th of August.

Letters and Receipts to Aug. 2.

Elder Nason \$1 pd to end v 9; S P Clark \$3 pd to end v 10; G D Hale \$1 pd to end v 7; H W Brown \$1 pd to end v 9; J S Seymour \$1, all right, paper mailed to you weekly; Chas Churchill \$1 pd to end v 10; Dr Odell \$1 pd to end v 6;—Richard Plumer \$1 pd to end v 9; G Rawcliffe \$1 pd to end v 10; J Cummings \$2 pd to end v 9; A W Griggs \$1 pd to end v 9; Elder Powell \$1 pd to 186 in v 8; A Streeter \$1 pd to end v 9; Dr J M Smith \$2 pd to end v 10; R Upton \$2 pd to 270 in v 11; H D Gunnell \$1 pd to middle v 8; Wm Conner \$1 pd to end v 9; Elder Malby \$1 pd to 170 in v 7; E Cleaves \$1 pd to 188 in v 8; Sarah Hayden \$1 pd to end v 8; S P Clark \$3 pd to end v 10, three copies; F Johnson \$1 pd to end v 8—Watch; E Fitts \$8c pd to 218 in v 9; Moses Cheney \$1 pd to end v 10; Stephen Hurlbut Jr \$1 pd to end v 9; Wm Rogers \$2 pd to end v 9; J B Terry, has paid to end v 8 of Herald, and owes for one and a quarter vols. of Watch; Simeon Palmer \$1, (in January last) pd to end v 8; Mrs C Howe \$1 pd to end v 9; L Baker \$1 pd to end v 9; Mrs Almira Lawrence \$1 pd to 245 v 10; Timothy Deming \$1 pd to 233 in v 10; Wm Cook \$1 pd to 230 in v 10; Silas Stone \$3, \$1 for Herald, pd to end v 10; W Tinkham \$2 pd to middle v 8; Mrs M Clark \$1, for Watch; Thomas Marshall \$1 pd to end v 9; Dwight Nutting \$2 pd to end v 10; T Shelden \$1 pd to end v 8; A W Hovey \$1 pd to end v 10; D S Niles \$5 pd to end v 10; E W Goff \$1 pd to middle v 8; S White \$3 pd to end v 9; H Bishop \$1 pd to end v 10.

Sarah A Sanderson \$4; Walter Pratt, too late; G W Dingman; A M Billings; R Hicks; I E Jones; J Litch; T Atkinson; S H Sweetman; J B Morgan, money was entered to Herald account, no matter now; M. E. E.; J W Perkins; E B Parker; Wm Lindsey, matter attended to; C R Griggs \$8; Mary S Swan; F G Brown; James Tuttle, settled to end v 9; S Stone \$3; Sally Green, your paper is not sent to Brand's Iron Works; Wm Buck, pay when convenient; J Clark 2d; G A Sterling; D C Tourtelott; E Dunham; E H Remington; D B Ford; S Campbell; J S Sherman, \$1 for A Lawrence; Aaron Clapp; John Y Butt; J Litch; Mrs H Clough, matter attended to. Bundle of books sent to Guadalupe, Texas

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